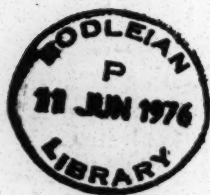


Vet. A3 f. 1628







TO  
THE HIGH AND  
MIGHTY PRINCE  
CHARLES, Prince  
of Wales.

**C**H RIST JESUS, the  
<sup>a</sup> PRINCE of Prin-  
ces, bless your Highness  
With length of dayes, and  
an increase of all Graces, which  
may make you truly prosperous in  
this life, and eternally happy in that  
which is to come.

Jonathan shot <sup>b</sup> three Arrows,  
to drive David further off from Sauls  
fury: and this is the third Epistle  
which I have written, to draw your  
Highness nearer to Gods favour, by  
directing your heart to begin (like  
Josiah) in your <sup>c</sup> youth, to seek af-  
ter the God of David, (and of Ja-  
cob) your Father. Not but that I  
A 2 know,

a 1 Tim.  
6. 15.

Apoc. 17.  
14.

b 1 Sam.  
20. 20.

c 2 Chron.  
34. 3.

## The Epistle

*d Qui monet, ut facias, quod jam facis, ipse monendo.*

*Laudat & hortatu cōprobat acta suo.*

*2 Cor. 8. 7.*

*Matt. 25. 1. &c.*

*know, that your Highness doth this without mine admonition, but because I d would with the Apostle have you to abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods Service and true Religion. Never was there more need of plain and unfained Admonition: for the Comick, in that saying, seems but to have prophesied of our times, Obsequium amicos, veritas odium parit. And no marvail: seeing that we are faln into the dregs of Time, which being the last, must needs be the worst dayes. And how can there be worse, seeing Vanitie knows not how to be vainer, nor wickedness how to be more wicked? And whereas heretofore these have been counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last dayes, appears evidently; because the Security of mens eternall state hath so overwhelmed ( as Christ foretold*  
*it*

## Dedicatory.

*it should) all sorts: that most who now live, are become lovers of pleasures, more than lovers of God: And of those who pretend to love GOD, O God! what sanctified heart can but bleed, to behold how seldom they come to prayers? how irreverently they hear GODS Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? where (being Christians) they can sport themselves to hear the Vassals of the <sup>c</sup> devill scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing houses. So that he who would now adays seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin, Never was the Judge nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves*

*Ecclesiā, & Cathedram pestilentiarū, Jac. 5. 9. Apoc. 22. 20.*

2 Tim. 2. 4.  
c Exemplū  
accidit mu-  
lieris, Do-  
mino teste,  
quæ Thea-  
trum adiit,  
& inde  
cum Dæ-  
monio re-  
diit. Itaque  
in exorcis-  
mo cum o-  
neraretur  
immundus  
spiritus  
quod ausus  
est fidelem  
aggredi:  
constantē  
& justissi-  
mē quidē  
(inquit) se-  
ci: in meo  
eam inveni.  
Tert. de  
spect. lib.  
cap. 26.  
Therefore  
Tert. in  
cap. 6. calls  
the stage  
Diaboli

## The Epistle

Mat. 25. 8.

*wise enough, and full of all knowledge ) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lampes ? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.*

*And if sometimes some good Book haps into their hands : or some good motion commeth into their heads, whereby they are put in mind to consider the uncertaintie of this life present ; or how weak assurance they have of eternal life, if this were ended : and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of these things ; yet, It is not yet time ; And that he is yet young enough ( though he cannot but know, that many millions as young as himself, are already in Hell, for want of timely repentance. ) Presumption warranteth him in the other Ear;*

## Dedicatory.

*Ear, that he may have time here-  
 after, at his leisure to repent : and  
 that howsoever others die, yet he is  
 farr enough from death, and there-  
 fore may boldly take yet a longer  
 time, to enjoy his sweet pleasures,  
 and to increase his wealth & great-  
 ness. And hereupon (like Salomons  
 sluggard) he yields himself to a lit-  
 tle more sleep, a little more slum-  
 ber, a little more folding of the  
 hands to sleep in his former sins :  
 till at last, Despair (Securities ugly  
 Hand-maid) comes in unlooked  
 for, and shews him his Hour-glasse :  
 dolefully telling him, that his time is  
 past : and that nothing now remains  
 but to dye, and be damned. Let not  
 this seem strange to any, for too  
 many, have found it too true : and  
 more, without more grace, are like  
 to be thus soothed to their end ; and  
 in the end snared to their endless  
 perdition.*

Pr. iv. 6. 10

*In my desire therefore of the com-  
 mon Salvation; but especially of your  
 Highness everlasting welfare : I  
 have endeavoured to extract (out of*

Jud. ; v. 3.

## The Epistle

*the Chaos of endless controversies) the old practice of true Piety, which flourished before these Controversies were hatched: which my poor labours ( in a short while) come now forth again the 35. time, under the gracious protection of your Highness favour: and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Salomon, Jehosaphat, Ezechias, Josias, Zorubbabel, Constantine, Theodosius, Edward the sixth, Queen Elizabeth, Prince Henry, and other religious Princes to be so honoured: that their names ( since their deaths ) smell in the Church of GOD like a precious oyntment, and their remembrances, sweet as Honey in all mouths, and as Musick at a banquet of Wine: when as the lips of others, who have been godless and irreligious Princes, do rot and stink in the memory*

Eccl. 7. 3.  
Eccl. 49. 1.



## Dedicatory.

memory of Gods people. *And what honour is it for great men to have great Titles on earth; When God counts their names unworthy to be*  
 \* written in his Book of life in Heaven?

*It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the spirit of the Lord, to the Image of the Lord.*

*And seeing this life is uncertain to all, (especially to Princes:) What argument is more fit, both for Princes, and People to study, than that which teacheth sinful man to deny himself, by mortifying his corruption: that he may enjoy Christ, the Author of his salvation: to renounce these false and momentany pleasures of the world, that he may attain to*

\* Luke  
 10. 20.  
 Apoc. 17. 8.

Exod. 34.  
 29, 30.

2 Cor. 3.  
 18.

## The Epistle

*the true and eternal joyes of Heaven: and to make them truly Honourable before God in Piety, who are now only honourable before men in vanity. What charges soever we spend in earthly vanities: for the most part, they either dye before us, or we shortly dye after them: but what we spend like <sup>c</sup> Marie in the Practice of Piety, shall remain our true memoriall for ever. For <sup>a</sup> Piety hath the promise of this life, and of that which shall never end. But <sup>b</sup> without Piety, there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patrone of your Highness? being the sole Son and Heir of so gracious and great a Monarch: who is not only the Defender of the Faith by Title; but also a Defender of the Faith in truth: as the Christian World hath taken notice, by his learned confuting of Bellarmine over-spreading Heresies: and his*

*c* Mat. 26.

13.

*a* 1 Tim.

4. 8.

*b* Principibus ad salutem sola satis vera est pietas: absque illa verò nihil est vel exercitus, vel imperatoris fortitudo, vel apparatus reliquis.

Zozom.

Eccles.

hist. lib. 9.

cap. 1.

## Dedicatory.

his suppressing, in the blade of Vorstius, Athean blasphemies. And how easie is it for your Highness to equall (if not to exceed) all that went before you, in Grace and greatness? if you do but set your heart to seek, and to serve God, considering how religiously your Highness hath been educated by godly and virtuous Governours and Tutors: as also that you live in such a time, wherein Gods providence, and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehojada, that doth good in our Israel, both towards God, and towards his House: of whom your Highness at all times, in all doubts, may learn the sinceritie of Religion, for the Salvation of your inward Soul: and the wisest counsell for the direction of your outward state; And to excite you the rather, to the zealous Practise of divine Piety; often suppose with your self, that your Highness hears your religious Father JAMES, speaking unto you, as sometimes holy David spake to his Son

The Honorable Sr Robert Cary, Knight, and the religious Lady Cary his Wife. Mr. Thomas Murray. Sir James Fullert. n. 2 Ch. n. 24. 16. The gracious Archbishop of Cant. G. A.

1 Ch on.  
28 9.

The Epistle, &c.

Son Salomon : And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts, if thou seek him, he will be found of thee : but if thou forsake him, he will cast thee off for ever.

*To help you the better to seek and serve this God Almighty, who must be your chief Protector in life, and only comfort in death : I here once again, on my bended knees, offer my old mite new stamp, into your Highness hands : daily for your Highness, offering up unto the most High, my humblest prayers : that as you grow in age and stature : so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease : In all other matters I will ever rest*

*Your Highness humble Servant,  
during life to be commanded,*

LEWES BAILY.



A D  
CAROLUM  
PRINCIPEM.

*Tolle Malos, extolle Pios, cognosce Teipsum :  
Sacra tene, Paci consule, disce pati.*





T O T H E D E V O U T  
R E A D E R.

**I** Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points, and to amplify others. To satisfy whose Godly requests, I have done my best endeavour: and withall finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy Salvation as his own.


Farewell in the

L O R D J E S U S.

T H E



## The Chief Contents of this Book.

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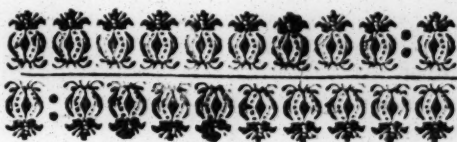
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THE



THE  
PRACTICE  
OF PIETY,

Directing a Christian how to  
walk, that he may  
please G O D.

**W***Ho ever thou art that  
lookest into this Book,  
never undertake to read  
it; unless thou first re-  
solvest to become from thy heart,  
an unfained Practitioner of Piety.  
Yet read it, and that speedily, lest  
before thou hast read it over, God  
(by some unexpected death) cut  
thee off, for thine inveterate Im-  
piety.*

The

The Practice of Pietie consists

1. In knowing,

1. The Essence of God, and that, in respect of

1. The diverse manner of being therein, which are three Persons:

- 1. Father.
- 2. Sonne.
- 3. Holy Ghost.

2. The Attributes thereof, which are either

Nominal: or

Real,

1. Absolute,

- 1. Simple-ness.
- 2. Infinite-ness.

2. Relative,

- 1. Life.
- 2. Understanding.
- 3. Will.
- 4. Power.
- 5. Majesty.

2. Thy own self in respect of thy state of

- 1. Corruption.
- 2. Renovation.

2. In glorifying God aright.

1. By thy life, in dedicating thy self devoutly to serve him,

Ordinarily,

- 1. Privately, in thine own person.
- 2. Publicly,
- 1. With thy family every day.
- 2. With the Church on the Sabbath day.

Extraordinarily, by

- Fasting.
- Feasting.

2. By thy death, in dying

- 1. In the Lord.
- 2. For the Lord.

Unless

Unlesse that a man doth truly know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the <sup>a</sup> Apostle) He that commeth to God, must believe that God is, and that he is a rewarder of them that seek him.

*mus, moxemus, sumus, Bucer in Psal. 115. a Heb. 11. 6.*

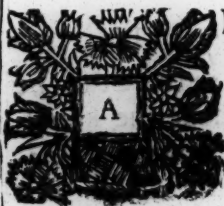
And for as much as there can be no true Piety, without the knowledge of God; nor any good Practice, without the knowledge of a mans own self: we will therefore lay down the knowledge of Gods Majesty, and Mans Miserie, as the first and chiefeſt grounds of the Practice of Piety.

*Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, cum in quo vivimus,*

*Danda in primis opera est, ut Deum noverimus, quotquot felices esse volumus. Quid noscitis, si te ipsum nescitis?*



A PLAIN  
DESCRIPTION  
of the Essence and Attributes  
of God, out of the holy Scrip-  
ture, so farr forth as every  
Christian must competently  
know, and necessarily believe,  
that will be saved.



*a* Psal.  
143. 3.  
*b* 1 Tim. 6.  
16.  
*c* Deur. 1.  
4. & 4. 35.  
& 32. 39.  
and 6. 4.  
Isai. 45. 5.  
6, 7, 8.  
1 Cor. 8. 4.  
Eph. 4. 5, 6  
1 Tim. 2. 5.  
*d* Joh. 4. 24  
2 Cor. 3. 17

Although no crea-  
ture can define  
what God is, be-  
cause he is <sup>a</sup> incom-  
prehensible, and <sup>b</sup>  
dwelling in inac-  
cessible light : yet it hath pleased his  
Majesty to reveal himself in his  
Word unto us, so farr as our weak ca-  
pacity can best conceive him, Thus :  
God is that <sup>c</sup> one <sup>d</sup> spiritual and  
<sup>e</sup> infinitely <sup>f</sup> perfect <sup>g</sup> Essence, whose  
being is <sup>h</sup> of himself eternally.

*e* 1 King. 8. 17. Psal. 147. 5. *f* Deur. 32. 4. *g* Exod. 3. 14.  
*h* 1 Cor. 8. 6. Act. 17. 25. Rom. 11. 36.

In



In the *Divine Essence*, we are to consider two things: First, the *divers* manner of being therein: Secondly, the *Attributes* thereof.

The *divers* manner of being therein, are called <sup>i</sup> *Persons*.

A *Person* is a <sup>k</sup> *distinct subsistence* of <sup>l</sup> *the whole God-head*.

There are <sup>m</sup> *three Divine Persons*, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three *distinct subsistences*; or three *divers* manner of beings of <sup>n</sup> *one* and the *same substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an *Individual understanding*, and *Incommunicable Subsistence*, living of it *self*, and not sustained by *another*.

In the *unitie* of the *God-head*, there is as a <sup>o</sup> *plurality*, which is not *accidental*, (for *God* is a most *pure act*, and admits no accidents:) nor *essential*: (for *God* is *one Essence*

i Heb. 1. 3.

k Joh. 1. 1.

and 5. 31,

37. and

14. 16.

l Col. 2. 9.

Joh. 14. 9.

m Gen. 1.

26. 3. 22.

& 11. 7.

Exo. 20. 2.

Hos. 1. 4, 7.

Isai. 63. 9,

10.

Zech. 3. 2.

Hag. 2. 5,

6.

1 Joh. 5. 7.

Matth. 3.

16, 17. and

28. 19.

John 14.

26.

2 Cor.

13. 13.

n *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia*, Aug. lib. 6. de Trin. cap. ult.

o Gen. 1. 26. and 3. 22. and 11. 7. Isai. 6. 8.

only

\* *Personæ*  
*divinitatis*  
*distinguan-*  
*tur perso-*  
*nalitæ, sive*  
*περσωνῶ,*  
*ὁ θεός* &  
*o Deus est*  
*indivise,*  
*unus in Tri-*  
*nitatē, &*  
*inconfuse,*  
*trinus in*  
*unitate.*  
*Justin. in*  
*ὁμολογίᾳ.*

only ) but \* *personal.*

The persons in this one *Essence* are but *three*. In this ° *Mystery* there is *alius & alius*, another and another : but not *aliud & aliud*, another thing, and another thing.

The *Divine Essence* in it self, is neither divided nor distinguished. But the three Persons in the *Divine Essence* are distinguished among themselves three manner of ways.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. By their *Names*, thus.

**T**He first *Person* is named the *Father* ; first, in respect of his <sup>k</sup> *natural Son Christ* : secondly, in respect of the *Elect*, his <sup>l</sup> *adopted Sons*, that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second *Person* is named the <sup>m</sup> *Son*, because he is <sup>n</sup> begotten of his ° *Fathers substance* or *nature* ;  
 and

k *Matth.*  
 11. 17.  
*Mar.* 3. 17.  
*Isa.* 63. 16  
*Ephes.* 3.  
 14. 15.  
*m Prov.*  
 30. 4.  
*n Psal.* 2. 7.  
*o Heb.* 1. 3.  
*Phil.* 2. 6.

and he is called the *Word*. 1. Because the \* conception of a *word* in mans mind, is the neereſt thing, that in *ſome ſort* can ſhadow unto us the manner how he is eternally begotten of his Fathers *ſubſtance*; and in this reſpect he is alſo called the *Wiſdom of his Father*, *pro. 8. 12.* Secondly, becauſe that by \* *him*, the Father hath from the beginning declared his will for our ſalvation: hence he is called λόγος *quaſi λέγων*, the *perſon* ſpeaking with, or by the Father. Thirdly, becauſe he is the chief \* *argument* of all the *Word of God*; or that *Word* whereof God ſpake when he promiſed the *blessed ſeed* to the *Fathers* under the Old Teſtament.

The *third perſon* is named the *Holy Ghoſt*; firſt, becauſe he is \* *ſpiritual* without a body: Secondly, becauſe he is *ſpired*, and as it were breathed from both the \* *Father* and the *Son*, that is, proceedeth from them both. And he is

\* Baſil ſup.  
5. Johan.  
Sicut mens  
cogitando  
in ſeipſam  
reſcēditur  
& λόγον  
internum  
modo inſ-  
fabili ge-  
nuit: Et ſ-  
cut exterior  
λόγος,  
λόγος inte-  
rioris eſſi-  
gus quaſi  
eſt: ita æ-  
ternus ille  
λόγος ὁ  
πρὸς αἰῶνες  
æterni Pa-  
tris imago  
eſt, & ma-  
jeſtatis  
character.  
Heb. 1. 3.  
\* Joh. 11.  
18  
Iven. l. 4. c  
14  
\* Act. 10.  
43.

Heb. 1. 1. Lu. 24. 27. Joh. 5. 45. Act. 3. 22. 1ſ. 63. 10. 2 Cor.  
13. 31. \* Joh. 4. 14. 2 Cor. 3. 17. Jo. 20. 21, 22. Gal. 4. 6  
Joh. 25. 26. B called

x Pet. 1.

15, 16.

y 1 Cor. 2.

18.

1 Thes. 5.

23.

1 Pet. 1. 2.

a Origo cf-  
sentia in  
divinis  
nulla est, o-  
rigo perso-  
narum locū  
habet in fi-  
lio & spiri-  
tu san.

b Mar. 28.

19.

c Joh. 5. 7.

Ideo dici-

tur Pater

αναρχός

&amp; αγέννη-

τος.

d Filius dei

ὁ λόγος,

quo ad es-

sentiā ab-

solutam, est

quidem a

seipso &amp;

αυτοθεος,

sed ratione

τροπικῇ ὑπάρξεως,

sive esse personalis per eter-

nam generationem à Patre existet : ideoq; non est αὐτοῦ-

σι.

Joh. 38. 27. Joh. 5. 19.

holy both because he is <sup>x</sup> holy in his own nature, and also the immediate <sup>y</sup> sanctifier of all Gods Elect people.

2. By their Order, Thus.

**T**HE Persons of the Godhead are either the Father, or those which are <sup>a</sup> of the Father.

The Father is the <sup>b</sup> first person in the glorious Trinity, <sup>c</sup> having neither his being nor beginning of any other, but of himself; begetting his Son, and together with his Son sending forth the Holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence have the whole divine Essence eternally communicated unto them from the Father. And those are either from the Father alone, as the Son, or from the Father & the Son, as the Holy Ghost.

The Son is the second Person in that glorious Trinity, and the only begotten Son of his Father, not by Grace but by nature; having his <sup>d</sup> being of the Father alone,

and  
sed ratione τροπικῇ ὑπάρξεως, sive esse personalis per eternam generationem à Patre existet : ideoq; non est αὐτοῦ-σι. Joh. 38. 27. Joh. 5. 19.

and the whole being of his Father, by an eternal, and incomprehensible generation; and with the Father sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himself; but in respect of his Person, he is, by an eternal generation of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Son, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the third Person in the blessed Trinity<sup>e</sup> proceeding, and sent forth equally from<sup>e</sup> both the Father and the Son, by an eternal incomprehensible spiration. For as the Son receiveth the whole divine Essence by generation, so the Holy Ghost receiveth it wholly by spiration.

e Psal. 2. 7.  
Heb. 1. 5.  
Aliud est  
habere Es-  
sentiam di-  
vinam à  
seipso &  
habere Es-  
sentiam di-  
vinam à  
seipso exi-  
stentem :  
remota e-  
nim relati-  
one ad Pa-  
trem so'a  
restat Es-  
sentia quæ  
est à seipso;  
hinc filius  
dicitur  
principia-  
tus, non es-  
sentiatus :  
Th. Sum.  
pag. 9. 33.  
f Joh. 5. 26  
Joh. 16. 15

Therefore Rom. 8. 9. The Holy Ghost is called the Spirit of Christ. g Spiritus S. à Patre & à Filio procedit; tanquam ab uno & eodem principio, in duobus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis.

This *Order* betwixt the three *persons* appears, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things: first, the *manner* how the *Trinity* worketh in their *eternal actions*; as that the *Father* worketh of himself, by the *Son*, and the *Holy Ghost*; the *Son* from the *Father* by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *immediate beginning*, from which those external and common actions do flow. Hence it is that forasmuch as the *Father* is the *fountain* and *original* of the *Trinity*, the beginning of all external working, the *Name of God* in relation, and the title of *Creator* in the *Creed* are given in a special manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate agents* of those actions.

And

Hinc Dei  
nomen sape  
in scriptu-  
ris Patri  
κατ' ἐξο-  
χὴν tribui-  
tur.

Joh. 14. 1.

Rom. 8. 3.

1 Cor. 8. 6.

1 Cor. 15.

24.

And this also is the cause, why the Son, as he is *Mediator*, referreth all things to the \* *Father*, not to the *Holy Ghost*; and that the Scripture, so often saith, that we are reconciled to the *Father*.

This divine *Order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three persons, but for nature they are co-essential, for *Dignity* co-equal, for *Time* co-eternal.

The whole divine essence is in everyone of the three persons; but it was incarnated \* *only* in the second Person of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*; in giving his *first* and *only* begotten Son, to be incarnated, and to suffer death for mans salvation.

B 3 Se-

*Christi Pater & Spiritus S. sed majestate, non susceptione, Aug. serm. 3. de Temp. Joh. 3. 6. Ro. 8. 12. & 5. 18, 10. Hoc mirum fœdus semper mens cogiter; uno hoc ne dubita fœdore purta (alus, Mel. ut qui erat in divinitate dei filius, fieret in humanitate homin's filius, ne nomen filii ad alterum transiret qui non esset æterna nativitate filius, Aug.*

\* Mat. 11.  
25, 26, 27.  
Joh. 5. 19,  
20, 21, 22,  
23.

Joh. 12.  
41, 42.  
Joh. 12. 49  
2 Cor. 2.  
18, &c.

\* *Incarnatio verbi  
proprie non  
Patri, non  
spiritui  
Sancto nisi  
nat' ev-  
angelicæ x̃i  
dava-  
tæ x̃i  
competit.  
Damas. de  
ortho. fid. c.  
13. imple-  
vit carnem*



*Congruebat  
filium assu-  
mere huma-  
nam natu-  
ram, ut hæc  
persona,  
quæ est  
substantia-  
lis imago  
æterni Pa-  
tris, resti-  
tueret ima-  
ginem Dei  
in nobis  
corruptam.*  
Athan.

Heb. 2. 17,  
18.

\* Heb. 4. 15

\* *Infirmi-  
ties mere  
privationis  
non prave  
dispositio-  
nis. Huma-  
na natura  
est distin-  
cta indivi-  
dum à na-  
tura divi-  
ni, et si non  
distincta  
persona.*

Keck. Syst.  
Theol. 1. 3.

Secondly, that he who was in his *Divinity*, the Son of God, should be in his *Humanity* the Son of Man; lest the name of *Son* should pass unto another, who by his *eternal* nativity was not the *Son*.

Thirdly, because it was meetest, that that person who is the *substantial Image* of his eternal Father, should restore in us the *spiritual Image of God* which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*, but the *God-head*, as it is the *second person*, or *word*, assumed unto it the *Manhood*, that is, the *whole nature of man*, body and soul; and all the *natural properties* and \* *infirmities* thereof, *sin* excepted.

The *second Person* took not upon him the *person* of man, but the *nature* of man. So that the *humane nature* hath no *personal subsistence* of its own (for then there should be two *Persons* in *Christ*) but it *subsisteth* in the *word*, the *second Person*. For as the *soul* and  
body

body make but one Person of man; so the God-head and Mandhood make but one Person of Christ.

The two natures of the God-head and Manhood are so really united by a personal union, that as they can never be separated asunder, so are they never \* confounded, but remain still distinguished by their several and Essential properties, which they had before they were united. As for example, the infiniteness of the Divine, is not communicated to the humane nature, nor the finiteness of the humane, to the divine nature.

Yet by reason of this personal union, there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God purchased the Church with his own blood: And that he will judge the World by that Man whom he hath appointed. Hence also it is, that though the humanity of Christ be a created, and therefore a finite and limited nature, and

uniri Hypo-  
statice Deū  
& hominem  
nihil est al-  
liud, quam  
naturam  
humanam  
non habere  
propriā ex-  
istentiā, sed  
assumptam  
esse à verbo  
æterno, ad  
ipsam verbi  
subsistentiā  
Bellar. de  
Incarn. l. 3.

cap. 8.  
\* Salvis &  
distinctis  
maneribus  
proprieta-  
bus natura  
tam assu-  
mentis,  
quam as-  
sumptæ.  
Act. 10. 20.  
Act. 7. 31.

Dr. Field  
of the  
Church,  
Book 3. ch.  
35.

\* *Secun-  
dum esse  
naturale  
Christus non  
est ubique.*

\* *Secun-  
dum esse  
personale  
Christus est  
ubique.*

*In operibus  
ad extra  
tres perso-  
nae operan-  
tur simul,  
servato or-  
dine perso-  
narum in  
operando.*

cannot be every where present, by actual position, or local extension, according to his \* *natural being*: yet because it hath communicated unto it the *personal subsistence* of the Son of God, which is infinite, and without limitation, and is so united with God, that it is *no where severed* from God; the body of Christ, in respect of his \* *personal being*, may rightly be said to be *every where*.

3. *The actions by which the three persons be distinguished.*

**T**He actions are of two sorts, either *External*, respecting the creatures; and those are after a sort common to every one of the three Persons; or *Internal*, respecting the Persons only amongst themselves, and are altogether *incommunicable*.

The *External* and communica-  
ble actions of the three persons are these.

The Creation of the world pecu-  
liarly belongeth to God the Father.  
The redemption of the Church, to  
God.

God the Son : And the sanctification of the Elect, to God the Holy Ghost. But because the \* Father created, and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently in \* Scripture oftentimes ascribed to each of the three Persons, and therefore called *communicable*, and divided *Actions*.

The *Internal* and incommunicable *Actions*, or *properties* of the three *Persons* are these :

1. To *beget*, and that belongeth only to the *Father*; who is neither made, created, nor begotten of any.

2. To be *begotten*, and that belongeth only to the *Son*, who is of the Father alone, not made, nor created, but begotten.

3. To *proceed* from both, and that belongeth only to the *Holy Ghost*, who is of the Father and the Son; neither made, created, nor begotten, but *proceeding*.

So that when we say that the Divine *Essence* is in the *Father* *unbegotten*, in the *Son* *begotten*,

B 5

and

\* Rom. 11. 36.

\* As Redemption, Act. 20. 28. and sanctification.

1 Pet. 1. 2. to the Father Creation, 1 Joh.

3. & Sanctification, 1 Cor. 1. 2. to the Son,

Creation, Ps. 33. 6. & Redemption, Eph.

4. 30. to the Holy Ghost, Joyntly all to each.

1 Cor. 6. 11 Opera Trinitatis ad extra indivisa, ad intra divisa.

*Personæ  
nomen, non  
est aliquid  
abstractum  
ac separa-  
tum: Falsus  
the. dis. 2.  
persona est  
ipsa essen-  
tia divina,  
contracta  
ad certum  
& peculi-  
arem subsi-  
stendi mo-  
dum.*

*Zanchius,  
Persona  
gignit, &  
gignitur:  
Essentia  
nec gignit,  
nec gigni-  
tur, sed  
communi-  
catur,  
Alsted.*

*\* Quum u-  
num cogito,  
et non incom-  
prehensibile  
lucis invol-  
utor.  
Maxian.*

and in the *Holy Ghost* proceeding, we make not three *Essences*; but only shew the *divers* manners of *subsisting*, by which the same most *simple, eternal and unbegotten Essence* *subsisteth* in each person namely, that it is in the *Father* by *generation*, that it is in the *Son* *communicated* from the *Father* by *generation*; and in the *Holy Ghost* *communicated* from both the *Father* and the *Son*, by *proceeding*.

These are incommunicable *Acti-  
ons*, and do make, not an *essential*, *accidental*, or *rational*, but a *real distinction* betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*; he who is the *Son* in the *Trinity*, is not the *Father*; he who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to \* all three. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*; so we likewise be-  
lieve

lieve that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor never can be the person of the other. The three Persons therefore of the God-head, do not differ from the Essence, but \* *formally*; but they differ *really* one from another, and so are distinguished by their *hypostatical* properties. As the Father is God, begetting God the Son; the Son is God, begotten of God the Father; and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of God two manner of wayes: Either \* *Essentially*, and then it signifieth the three Persons conjointly, or \* *Personally*, and then by a *Synecdoche* it signifieth but one of the three Persons

\* Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud differt enim numero quia si in divinis foret quaternitas, non ve, quia essentia de personis predicatur sed formaliter,

τὸ λόγῳ  
sive ratione  
ratiocinante: Essentia divina non differt à personis, ut

res à rebus, sed ut res à suis modis; nam in Deo non est res, & res, sed res & modus rei, & τὸ δὲ ὄν. \* Nomen Dei essentialiter positum, non minus filiū et spiritū sanctū, quā Patrem designat. \* ὑποστατικῶς sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate; scrutari hoc temeritas est, credere pietas, nosse vere vita eterna. Bern.

in

\* Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus praevalet: magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, et cognitionis initium superat, Chrysost. Hom. 2. Heb.

\* De Deo loqui etiam vere periculosissimum est, Ac nob. \* Lingua, mente, & cogitatione:

horresco, quoties de D. o sermonem habeo, Naz. \* Condescendit nobis Deus, ut nos consurgamus ei, Aug. de spec. c. 11.

in the Godhead. As the Father, 1 Tim. 2. 5. or the Son, Act. 20. 28. 1 Tim. 3. 16. or the holy Ghost, Act. 5. 4. 2 Cor. 6. 16.

And because the Divine Essence (common to all the three persons) is but one, we call the same Unity. But because there be three distinct Persons in this one indivisible Essence, we call the same Trinity. \* So that this Unity in Trinity, and Trinity in Unity, is a holy \* Mystery, rather to be religiously adored by Faith, than \* curiously searched by reason, further than God hath revealed in his Word.

Thus far of the divers manners of being in the Divine Essence: now of the Attributes thereof.

**A** Attributes are certain descriptions of the Divine Essence, delivered in the Scriptures, according to the weakness of our \* capacity, to help us the better to understand the nature of Gods Essence, and to discern it from all other Essences.

The



The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal Attributes* are of three sorts; first, those which signify Gods *Essence*. Secondly, the *Persons* in the *Essence*. Thirdly, those which signify *his essential works*.

Of the first sort is the name \* *Jehovah*, or rather \* *Hajah*, which signifieth *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tells *Moses*, *Exod.* 6. 3. *That he was not known to Abraham, Isaac, and Jacob by his name Jehovah.* Not but that they knew this to be the name of God (for they used it in all their Prayers) but because they lived not to see God effecting indeed that which he promised them, in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaans land*, and so to be not only *God Almighty*, by whom all things were made, but also performing indeed to the

\* *Exod.*

15. 3.

*Ab Hivah  
vel Hajah,  
Esse : nam  
ita Deus  
est à seipso,  
ut sit suum  
esse & à u-  
trōq. Om-  
nes hujus  
nominis  
literæ sunt  
spiritaes,  
ut denote-  
tur Deum  
esse spiri-  
tum.*

*P. Man.*

*loc. com.*

*cap. 11.*

*P. Mon-*

*tan. d. arc.*

*serm. c. 2.*

\* *Jehovah  
non habet  
plurale, &  
in scriptu-  
ris soli vero  
Deo tribui-  
tur.*

*Locus Ex-  
od. 6. 3.*

*intelligendus est de gradibus divinarum patetificationum,  
Ger. loc. 2. de Nat. D i. chil-*

Ex usu  
scripturæ  
res tunc di-  
cuntur fieri  
quando fi-  
unt mani-  
feste. Sic  
dicitur Spi-  
ritus San-  
ctus nondū  
erat, id est  
nondum  
innotuerat.  
Alsted.  
Lex Theol.  
cap. 2.  
Quod licet  
scribere,  
effari cur  
non liceret?  
Theod.  
in Epit.  
Ens a ter-  
num, αἰών  
Fons est  
πλάτος  
ἰσότης.

children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the universal creation had his absolute being, *Gen. 2. 24*. And this admirable name is engraven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawfull to pronounce it?

This Holy Name of God teacheth us :

First, what God is in himself, namely, *an eternal being of himself*.

Secondly, how he is unto others, because that from him all other Creatures have received their *Being*.

Thirdly, that we may confidently believe his promises, for he

is

is named *Jehovah*, not only in respect of *being*, and causing all things to *be*, but especially in respect of his *gracious promises*, which without fail he will fulfill in his appointed time, and so cause that to be, which was not before. And so this *name* is a *golden pledge* unto us, that because he hath *promised*, he will surely upon \* our *Repentance* forgive us all our sins; at the time of death, \* receive our *souls*; and in the *Resurrection*, \* raise up our *bodies* in glory to life everlasting.

The second name denoting Gods Essence, is *Ehejeh*; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH*, and signifieth I AM, or I WILL BE; for when *Moses* asked God by what name he should call him, God then named himself, *Ehejeh*, *After Ehejeh, I am that I am*; or *I will be that I will be*: signifying that he is an *eternal*, unchangeable being: For seeing every creature is temporary and mutable, no creature can say, *Ero qui Ero, I will be that I will be*. This name in the

In promiss-  
ionibus  
*Jehovah*  
est *av.*

\* *Isa. 55. 7.*

\* *Joh. 12. 26.*

*Joh. 14. 2,*

<sup>3.</sup> \* *Job. 6. 40*

*Joh. 11. 5.*

\* ὁ ὢν,  
καὶ ὁ ἦν,  
καὶ ὁ ἐρχο-  
μενος.

New Testament is given to our Lord Christ, when he is called *Alpha and Omega, the beginning and the ending* \* *which is, was, and which is to come, the Almighty, Apoc. I. 8.* For all time past, and to come, is aye present before God. And to this name, Christ himself alludeth, *John 8. 58. Before Abraham was, I A M.*

This name should teach us likewise to have alwayes present in our minds our first creation, present corruption, and future glorification; and not content our selves with *I was good, or I will be good*, but to be good presently; that when ever God sends for us, he may find us prepared for him.

\* Deus est  
causa cau-  
sarum &  
Ens entium

\* Ps. 68. 19.  
Ps. 101. 18.  
Ps. 111. 1.  
&c.  
Ps. 113. 15.  
Ps. 115.  
17, 18.  
Ps. 126. 19  
Ps. 118. 5.  
14.  
Ps. 25. 134.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the \* *beginning and being of things*. It is a \* *name for the most part, ascribed unto God when some notable deliverance or benefit comes to pass according to his former promise;*  
and

and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Jah*.

The fourth is κύριος *Lord*, used often in the *New Testament*; for κυριω or κυέω signifieth *I am*. Hence κύριος signifieth the first essence of a thing or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters; for *God* is so a *Lord*, that he is of \* *himself Lord of all*. This name should alwaies put us in remembrance to \* *obey* his Commandements, and to fear his Judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3.18.

The fifth is θεός *God*, 600 times used in the *New Testament*, and of prophane writers commonly. It is derived \* ἀπὸ τῆς θείας, because he runs through, and compasseth all things, or ἀπὸ τῆς αἰνῆς, which signifieth to *burn and kindle*; for God

is

Junius in  
Eirenico.

αὐτονύ-  
ριος. Po-  
lan. Synt.  
Theol. l. 2.  
cap. 6.

\* Mal. 1. 6.

\* Plato in  
Crat. Hinc  
Hlud Vir-  
gil. Deum  
nempe ire  
per omnes  
terrasque  
tractusque  
maris.

Zach.

\* Deus est  
lux.  
ἀπρόσι-  
τος.

Nomen Elo-  
him est per-  
sonarum  
συναριθ-  
ηον.

Alfred.

Quum Elo-  
him de una  
persona di-  
citur, Sy-  
necdochicè  
dictum est  
propter Es-  
sentiæ uni-  
tatem. Jun.

is *Light*, and the Author both of *Heat, Light, and Life*, in all *Crea- tures*, either immediately of him- self, or mediately by secondary causes. This name is used either improperly, or properly. Improper- ly, when it is given either *figura- tively* to Magistrates, or *falsly* to I- dols. But when it is properly and absolutely taken, it signifieth the *Eternal Essence* of God, being a- bove all things, and through all things; giving life and light to all creatures, and preserving and go- verning them in their wonderfull frame and order. *God seeth all in all places:* Let us therefore every where take heed what we do in his sight.

*Thus far of the names which sig- nifie Gods Essence.*

The name which signifieth the persons in the *Essence*, is chiefly one, *Elohim*.

*Elohim* signifieth the *mighty Jud- ges*: it is a name of the plural num- ber, to expresse the *Trinity* of *Per- sons* in *Unity* of essence. And to this purpose the *Holy Ghost* beginneth the

the holy Bible with this plural name of God, joyned with a verb of the singular number, as *Elohim Bara, Dii creavit*, \*The mighty Gods, or all the three persons in the Godhead created. The Jews also note in the verb *Bara*, consisting in the original of three Letters, the mystery of the Trinity. By *Beth, Ben*, the Son; by *Resh, Ruach*, the Spirit; by *Aleph, Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, Gen. 3. 23. And *Jehovah Elohim* said, Behold, the man is become as one of us. And Gen. 9. 24. *Jehovah* rained upon *Sodom*, and upon *Gomorrhah* brimstone & fire from *Jehovah* out of heaven; \* that is, God the Son from God the Father, who hath committed all judgement unto the Son. Job. 5. 22. See Ps. 33. 6. Isa. 53. 9. 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are onely to swear by the Name of God, which is the Great and

\* The like you may read, Deu. 6. 4. Josh. 24. 19.

\* Sic Marcus Arc-  
thusius in  
myrensi  
Consi'io  
sanctè ex-  
posuit.  
Soqrat.  
Eccl. Hist.  
lib. 2. c. 30.



and righteous Judge of heaven and earth.

This place  
well urged  
had grinde  
d Arius  
in pieces.

\* Elohim  
Kedoshim  
Hii Dii  
sancti ipse.

This name *Eloah* is but seldome used, as *Hab. 3. 3. Job. 4. 9. Job. 12. 4. and 15. 8. 36. 2. Psal. 18. 32. Psa. 114. ver. 7.* Once it hath a Noun plural joyned to it, *Job. 35. 10.* None saith, where is *Eloah* Gosai, the Almighty my maker, to note the mystery of the eternal Trinity. Many times also *Elohim* the plural number is joyned with a verb singular, to express more emphatically this mystery, *Gen. 35. 7. 2 Sam. 7. 13. \* Josh. 24. 19. Jer. 10. 10.* *Elohim* is also sometime Tropically given to Magistrates, because they are Gods Vicegerents, as to *Moses, Exod. 7. 1. Jehovah said unto Moses, I have made thee Elohim to Pharoah,* that is, I have appointed thee an Ambassador, to represent the Person of the true three-one God, and to deliver his message and will unto *Pharoah*. As oft therefore as we read, or hear this name *Elohim*, it should put us in mind to consider, that in one divine Essence there

there are *three* distinct Persons, and that God is Jehovah Elohim.

Now followeth the Names which signify Gods Essential Works, which are these five especially.

1. **E**L, which is as much as the *strong God*, \* and teacheth us, that God is not only most strong and fortitude it self, in his own Essence, but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Isa. 6. 9. El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, \* That is, *Omnipotent*. By this Name, God usually stiled himself to the Patriarches, *I am El Shaddai, The strong God; Almighty.* Because he is perfectly able to defend his servants from evil; to bless them with all spiritual and temporal blessings, and to perform all his promises which

feeds his children with sufficiency of all grace, as the loving Mother the child, with the milk of her Breast.

he

\* Hence Eli in Hebrew.

Mat. 27.

46. & *Eloi*, in the Syriack, as Mar. 15.

31. doth signify my God.

2 Ch. 32. 8

\* The 70 turn it

παντοκρατορ.

It is derived of *Dai*, sufficiency, & the relative, the same that *αὐτάρκης*, or of *Shad*, a dug, because God

\* A name  
cōpounded  
of Ai, My, et  
Adon Lord.  
Adon deri-  
vatur ab E-  
den, basis,  
quia Deus  
est Funda-  
mentū, &  
sustentator  
omniū cre-  
aturarum.  
Hinc A-  
don, Domi-  
nus, cui rei  
domesticæ  
cura in-  
cūbit, &  
ei tanquam  
columnæ  
innititur.

Quando  
de Creaturis  
usurpatur  
Adonai, est  
Jod cū pa-  
tach: sed de  
creatore  
cū cameiz.  
Ab Adonai  
manasse vi-  
detur Eth-  
nicorum.  
Adlwā.

he hath made unto them for this life, and that which is to come. This name belongeth *only* to the God-head, and to no creature, no, not to the *humanity of Christ*. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. \* *Adonai*, my Lord; this name, as the *Masserets* note, is found 134 times in the Old Testament; and *logically* it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac.* i. 6. in the plural number, to note the *mystery* of the holy *Trinity*: If I be *Adonim*, *Lords*, where is my fear? *Adoni*, the singular; *Adonim*, the plural number. This name is given to *Christ*, *Dan* 9. 16. *cause thy face to shine upon thy Sanctuary, that is desolate, for Adoni (the Lord Christ) his sake.*

The hearing of this holy name, may teach every man to obey Gods *Commandements*, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold  
(by

( by a particular hand of faith ) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord, and my God.*

4. Is *Helion*, that is, *most High*, *Pf. 9.2. Pf. 91.9. & 92.9. Dan. 4.17, 24, 25, 34. Act. 7.48.* This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which should be born of her, should be the Son of the *most High*, *Luk. 1. 32.* This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatness.

\* Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriack name signifying *Father*, *Romans 8. 15.* This is sometimes used *Essentially*, as in the *Lords Prayer*; Secondly, *Personally*, as *Mat. 11. 25.* For God is *Christ's* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ* is called  
the

וידעו כי ישו  
So the De-  
vil stiled  
Christ the  
Son of God  
the most  
high, *Luk.*  
8. 28.

\* For what  
is earthly  
greatness  
compared  
to Gods  
Highness?

\* Πατήρ  
 ὁ φωτὶς.  
 Of whose  
 substance  
 the light  
 of the Sun  
 is but a  
 shadow.  
 † Joh. 1.9.

*the everlasting Father, Isa. 96. because he regenerates us under the New Testament. God is also called*  
 \* *the Father of lights, Jam. 1. 17. because God dwelleth in inaccessible light, 1 Tim. 6. 16. and is the Author, not onely of the Sunnes light, but also of all the light, both of natural reason, and supernatural grace, † Which lighteneth every man that cometh into the World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in minde of his *goodness* unto us, and of our *duties* unto him. And then should we finde how comfortable a thing it is, to do every thing in the *Name* of God. A phrase usual in every mans *tongue*: but the true comfort thereof

thereof (through ignorance) known to few mens hearts.

It is a great *wisdom*, and unspeakable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to invoke God by *such a name*, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest testimony of our *love* to God, and of Gods *favour* to us. *Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of Faith with understanding to begin every action in the *name of God*.

*Thus farr of the nominal  
Attributes.*

The *real Attributes* are of two sorts; either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to

Pf. 91. 14,  
15.

*Intelligentie habent  
aliquid si-  
mile formæ:  
Solutus Deus  
simplex est  
in quo nihil  
in potentia  
sed in actu  
omnia, imo  
ipse purus,  
primus,  
medius,  
ultimus  
actus.*

Scal. Ex-  
erc. 6.

Scct. 2.

Just. Mart.

qu. 129. ad

Ortho-  
doxos.

\* Intelligentiæ, cum sint entia alia ab infinito Ente, Finita esse necesse est: nam duo infinita nequeunt esse, neq; in natura, neque extranaturā. Essentia duo principi a prima. Sca. Exer. 359. Sec. 3. \* Aq. 7. 48. Psal. 145. Job. 11. 7, &c. 2 Chr. 2. 5, 6. Pl. 139. 5, &c. Jer. 23. 23, 24. \* Deus est ubique non ita ut

any creature, but to God alone.

These are two; *Simpleness* and *Infiniteness*.

*Simpleness* is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible, so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three, because God is three, not by composition of parts, but by existence of Persons.

\* *Infiniteness* is that, whereby all things in God are void of all measure, limitation, and bounds above and beneath, before and after.

From these two do necessarily flow three other *absolute Attributes*.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, \* filling heaven & earth, containing all places, and not contained of any space, place, or bounds, and being nowhere absent, is every where present.

in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis sphaera, cuius centrum est ubique, circumferentia vero nunquam. Trism.

There



There are four degrees of Gods presence; The first is *universal*, by which God is repletively every where, *inclusively* no where.

Secondly, *special*, by which God is said to be in *Heaven*, because that \* there his power, wisdom, and goodness is in a more excellent manner seen and enjoyed; as also because that usually he doth from thence pour forth his blessings and judgements.

Thirdly, *more special*, by which God \* dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which the whole fulness of the Godhead \* dwelleth in Christ bodily.

2. *Unchangeableness*, whereby God is void of all change; both in respect of his \* Essence, and \* Will.

3. *Eternity*, whereby God is without beginning of daies, or end of time, and without all bounds of \* precession or succession.

\* Isa. 44. 6. Jam. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. *Creatura quædam æternæ sunt à posteriore: à priori solus Deus est æternus.* Alsted. Lex Theol. cap. 2.

\* Psa. 19. 1.  
Hos. 2. 21.  
\* 1 Cor. 3.  
16. & 6. 19.  
2 Cor. 6. 16  
\* Col. 2. 8.  
\* Ro. 1. 23.  
Isa. 40. 28.  
Psa. 102.  
27, &c.  
\* Apo. 1. 8.  
1 Sam. 15.  
10.  
Nu. 23. 19.  
Mal. 3. 6.  
Ro. 11. 29.  
Jam. 1. 18  
*Pœnitentia  
cum de Deo  
enumeratur  
non affectu  
in Deo sed  
affectu Dei  
in homini-  
bus signifi-  
cat, Al-  
sted.*

*Thus far of the absolute Attributes; now of the Relative; or such which have reference to the creatures.*

Those are five.

1 *Life.* 2 *Understanding.* 3 *Will.*  
4 *Power.* 5 *Majesty.*

1. **T**He *Life of God* is that, by which, as by a most pure, and perpetual *Act*, he not only liveth of himself, but is also that ever and overflowing Fountain of *Life*, from which all creatures derive their <sup>a</sup> *lives*; so as that in him they live, move, breathe, and have their being. And because only his *Life* differs not from his <sup>b</sup> *Essence*; therefore God is said onely to have immortality, 1 Tim. 6. 16.

2. The *understanding*, or knowledge of GOD, is that whereby (by one pure *Act*) he most per-

<sup>a</sup> Acts 17.

25, 28.

Acts 14.

15.

Psalms 42.

2.

Psalms 36.

16.

Hebr. 3.

12.

<sup>b</sup> Hence it is that as God is called of the Hebrews *Eheje*, so likewise *Echeje*; and as of the Grecians, *ὁ ὢν*, so also *ὁ ζῶν*; and as of the Latins *primum ens*, so also *primum vivens*; for to be, and to live, is all one and the same in God.

fectly

fectly <sup>a</sup> knoweth in himself all things that ever were, are, or shall be; yea the thoughts and imaginations of mens hearts.

This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it, imposing to things contingent, the lot of contingency, and to things necessary, the Law of necessity. And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all, both men & Angels. Secondly, special, called the knowledge of Approbation, by which he particularly knoweth, & graciously acknowledgeth only his Elect for his own.

<sup>b</sup> Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing in number, measure, & weight, & still ruleth and disposeth them to serve his own most holy purpose and glory.

Kecker. Πάντα ἰδὼν δὲ ὁφθαλμοὺς καὶ πάντα νοήσας. Hes. lib. 7. οὐρανὸν καὶ ἡμέρας. Sap. Hence the Platonicks term God, ἐφ' ὅππῃ, all eye, seeing all.

a Ki. 8. 39  
Ps. 44. 21.  
Psa. 139. 1.  
Jer. 17. 10.  
& 20. 12.  
Luk. 16. 15  
Act. 2. 24.  
Heb. 4. 12.  
Rom. 11.  
33. & 16. 17  
1 Tim. 2. 19  
Mar. 7. 13.  
b Intellectus scientia & sapientia in Deo non distinguuntur, Tilen. Nam sapientia in homine est habitus intellectus impressus qui de Deo dic. non debet cujus intellectus est ipsa sapientia.

\* 1 Tim. 2. 5.

Rom. 9. 19.

Ephes. 1. 5.

\* Deus vo-  
luntate sua  
cuncta

constituit,

1 Tim. in

4. Dial.

Pim. Hinc

Orpheus,

Deum vo-

cat necessi-

tatem rati-

one scinfe-

rioris, q. d.

omnia ipsi

parere co-

guntur.

\* Voluntas

Dei semper

impletur,

aut de no-

bis, aut à

nobis. De

nobis im-

pletur, sed

tamen non

implemus

eam quando peccamus; à nobis impletur, quando bonum fa-

cimur. Au Euch. c. 100. Ro. 9. 11. Jam. 1. 21. \* 1 Joh. 3. 1.

\* Psal. 43. 7. \* Gen. 4. 4. † Norma iustitiae divinae &amp; Dei

voluntas, quod enim vult, ideo est iustum, non quia iustum,

ideo vult. Eph. 1. 11. † Ro. 2. 5. 2 Thes. 1. 6. &amp;c. 2 Tim.

4. 8. Deut. 7. 9, 10

\* punish

The will of God is that, whereby of \* necessity he willeth himself, as the *sovereign good*; and (by willing himself) willeth most \* freely \* all other good things which are out of himself.

The will of God, though in it self it be but *one*, as is his *Essence*, yet in respect of the diversity of objects, and effects, it is called in the Scrip- ture by divers names: as,

1. Love, whereby is meant Gods eternal \* good will, whereby he ordained his Elect to be freely saved through Christ, and \* be- stoweth on them all neces- sary graces for this life, and that to come, \* taking pleasure in their persons and services.
2. Justice † is Gods constant will, whereby he † recom- penceth men and Angels according to their works;

8  
c  
c  
I  
c  
b  
b  
a  
a  
D  
ip  
P

\* *punishing* the impenitent according to their *deserts*, called the justice of his *wrath*: and \* *rewarding* the faithful according to his promises, called the justice of his *grace*.

3. *Mercy*, which is \* Gods *meer good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins, and ill deserts.

4. *Goodness*, \* whereby God *willingly communicateth* his good with his Creatures; and because he communicates it *freely*, it is termed *grace*.

5. *Truth*, whereby \* God *willeth constantly* those things which hee *willeth*: effecting and performing all

\* Deus principium & finem & media rerū omnium tenens, rectaque linea incedens, è vestigio habet divinæ legis vindicem, simul ut quicquam Senectutis ejus prætermisum est. Arist. 1. de mundo. \* Rom. 9. 15, 16. Ezek. 16. 6 \* Ps. 103.

8.&c. Tit. 3. 4. Semper invenies Deum benigniorem quā te culpabiliorem, Serm. 11. Bern. *Vindictæ gladium misericordie oleo semper acuit.* Nicep. l. 17. c. 3. \* Ps. 145. 7, 9, 16. Mat. 16. 17. In creaturis multa inveniuntur bona, ergo creator multo magis est bonus. Imo αὐτὰρ αὐτοῦ, ipsum bonum. \* Jos. 13. 14. Psal. 146. 6. Num. 23. 19. Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divini. Kek. Veritas Deum verbis fides Dei dicitur, quod certò fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat.

Pol.

C 4

things

things which he hath spoken in his appointed time.

6. *Patience*, whereby God willingly forbear<sup>eth</sup> to punish the wicked, so long as it may stand with his Justice, and untill their<sup>a</sup> sins be ripened.

*Ad poenam tardus Deus est, ad premia velox;  
Sed pensare solet vi graviore moram.*

7. *Holiness*,<sup>b</sup> whereby Gods nature is separated from all *prophaneness*, and abhorreth all filthiness; and so being wholly pure in himself, delighteth in the inward, and outward purity and chastity of his servants, which he infuseth into them.

8. *Anger*,<sup>c</sup> whereby is meant Gods most certain and just Will, in chastening the Elect, and in revenging and punishing the Reprobate, for

*a* 2 Pet. 3. 9.  
Rom. 2. 9.  
Gen. 5. 16.

*b* 1 Pet. 2. 5

1 Thes. 4. 3

Heb. 12. 14

Mar. 15. 9.

*Quanta*

*sanctitas*

*Dei, ad cu-*

*jus aspe-*

*ctum sancti*

*Angeli ocu-*

*los pro sua*

*tenuitate*

*alio velan-*

*tes clamant*

*Sanctus,*

*Sanctus,*

*Sanctus,*

*Jehovah*

*Zabaoth?*

*Isa 6. 2, 3, 6* *Psa. 106. 23, 29, 40, 41* *Num. 15. 11* *Ira Deo est aliud quam voluntas puniendi*, Aug. 15. de civit. Dei cap. 15. Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in deo non passionem mentis, sed ultionis acerbiteriam notant. Carth. in Apoc. 19.

the injuries they offer to him and his chosen: and when God will punish with rigour and severity, then it is termed *wrath*, <sup>a</sup> temporal to the Elect, <sup>b</sup> eternal to the Reprobates.

4. The Power of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature; and whereby, as he hath made, so he still ruleth Heaven and Earth, and all things therein. This Almighty power of God, is either *absolute*, by which he can will, and do more than he willeth or doth, *Mat.* 3. 9. and 20. 53. *Rom.* 9. 18. Or *actual*, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, *Psal.* 115. 3.

5. Majesty is that by which God of his own *absolute*, and free authority <sup>c</sup> reigneth, and ruleth, as Lord and King over all Creatures visible and invisible: Having both the right and propriety in all things, as <sup>d</sup> from whom, and for whom are

a 1 Cor. 11. 2  
b 2 Thes.  
1. 10.  
c Gen. 17.  
Psa. 115. 3.  
Mat. 11. 26.  
Eph. 1. 11.  
Mat. 8. 2.  
Deus potest  
omnia quæ  
contradi-  
ctione non  
implicat,  
Aqu. 1. qu.  
25. ar. 3. 2.  
Omnipoten-  
tia excludit  
omnes defe-  
ctus, qui  
sunt impo-  
tentia seu  
posse menti-  
ri, mori, pec-  
cari, &c.  
e 1 Chro.  
29. 11, 12.  
2 Sa. 7. 22.  
Apo. 5. 12,  
13.  
d 1 Chro.  
29. 14.  
Hinc Deus  
dicitur,  
αὐτῶρα  
τῶν



<sup>a</sup> Ro. 9 15.

Joh. 4. 11.

<sup>b</sup> Lu. 19. 27

Psal. 2. 9.

Ps. 110. 1.

<sup>c</sup> Deus est

Schaddai,

sive au.

rapinus non

solum quia

Ipsē nihil

desiderat,

sed etiam

quod n. bil

in eo desi-

derari po-

test Creatu-

ras fecit

perfectas

in suo quas-

que genere,

ergo ipse

perfectissi-

mus est in

se & per

se. Scal.

Exer. 146.

Scot. 2.

Mat. 14. 61

Act. 17. 25

Rom. 11.

35, 36.

1 Tim. 6. 15

Mat. 25. 34

Jam. 1. 27.

all things; as also such a plenitude of power, that he can pardon the offences of all whom he <sup>a</sup> will have spared, and subdue all his enemies, whom he will have. <sup>b</sup> plagued and destroyed, without being bound to render any Creature a reason of his doing; but making his own most holy, and just will, his onely most perfect and eternal Law.

From all these *Attributes* ariseth one which is Gods soveraign blessedness or perfection.

*Blessedness* is that <sup>c</sup> perfect and unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the bliss and perfection that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and improperly ascribed unto God in the holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, ears, nostrils, mouth, hands, feet, &c. or the senses and actions of a man, as seeing, hearing,

ring, smelling, working, walking, striking, &c. By an *Anthropopatheia* the affections and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. whose signification every † *Commentary* will express.

*Of all these Attributes we must hold these general Rules.*

**N**O *Attribute* can sufficiently express the *Essence* of *God*, because it is infinite, and ineffable.

Whatsoever therefore is spoken of *G O D*, is not *G O D*, but serveth rather to help our weak understanding to conceive in our reason, and to utter in our speech, the *Majesty* of his *Divine Nature*, so farr as he hath vouchsafed to reveale himselfe to us in his *Word*.

1. *All the Attributes of God* belong to every of the three *Persons*, as well as to the *Essence* it self, with

† See Mr. Wilsons Dictionary of the Bible, most profitable to this purpose.

*Attributa omnia propter eas ta singulis divinitatis personis competunt.*

with the limitation of a *personal propriety*. As the *mercy* of the *Father* is *mercy begetting*; the *mercy* of the *Son* is *mercy begotten*; the *mercy* of the *Holy Ghost*, is *mercy proceeding*; and so of the rest.

3. The *Essential Attributes* of God, differ not from his *Essence*, Because they are so in the *Essence*, that they are the *very Essence* it self. † In God therefore there is nothing which is not either his *Essence* or *person*.

4. The *Essential Attributes* of God, differ not *Essentially*, or *really* one from another (because whatsoever is in God, is *one most simple Essence*; and one admits no division) but only in *our reason* and *understanding*, which being not able to know *Earthly things*, by one *simple Act*, without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *Incomprehensible GOD*. Therefore (to speak properly) there are not in God *many Attributes*, but † *one only*, which is nothing else but the *Divine Essence* it

† In Deo  
nihil est  
quod non  
sit ipse  
Deus,  
Zanch.

† Omnia in  
divinis  
sunt unum  
sibi non ob-  
viam rela-  
tionis oppo-  
sitionis.

it self, by what Attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes: For our *† Understanding* conceives by the name of *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore really inseperate.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor *† Accidents* in the Essence, nor a Subject; but the *very † whole and entire Essence* of God. so that every such *Attribute* is not *alind & alind*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much and so much*; nor *Qualites*, by which he may be said to be *such and such*: but *† whatso- ever* God is, he is *such* and the *same* by his *Essence*. By this *Essence* he is

*† Attribute  
Dei omnia  
ita in ipso  
sunt, ut fiat  
ipsum: ita  
in sunt ut  
nihil ante-  
cedat, nihil  
subseque-  
tur, sed ex  
intellectio-  
ne nostra  
( quæ per-  
quam um-  
bratilis  
est ) aliæ  
aliis prius  
animo com-  
prehendun-  
tur, Sca.  
Ex. 39. 5.  
sect. 6.  
† Quæ de  
Deo dicunt,  
χρεινῶς  
relatione ad  
creaturas  
& sic se-  
cundum*

*accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negamus ergo de Deo accidentia realia, non autem prædicata accidentalia. † Omnia quæ in Deo sunt, ita in sunt, ut sint ipse Deus: † Essentia divina identificat sibi omnia quæ sunt in divinis.* Biel. sup. 1. sen. d. 1. q. 5.

*wise*

Exhibet  
omnia, ac-  
cipit nihil,  
ipsum igitur  
bonum  
est Deus  
ipse sem, &c.  
Trismeg.  
Serm. 2.  
Plin.

wise, and therefore *Wisdom* it self; by his *Essence* he is *Good*, and therefore *goodness* it self; by his *Essence* he is *merciful*, and therefore *mercy* it self; by his *Essence* he is *just*, and therefore *Justice* it self, &c. In a word, God is *Great* without *Quantity*; *good*, *true*, and *just*, without *Quality*; *merciful* without *passion*; an act without *motion*; *every where* present, without *sight*; without *time*, the *first* and the *last*, the Lord of all *Creatures*, from whom all receive themselves, and all the *good* they have; yet neither *needeth*, nor *receiveth* he any increase of *goodness* or *happiness* from any other.

This is the plain *description* of God, so farr as he hath revealed himself to us in his *Word*.

This *Doctrine* (of all other) every true *Practitioner* of *Piety* must *competently know*, and *necessarily believe* for four *special uses*.

1. That we may discern our *true* and *only* God, from all *false Gods* and *Idols*; for the *description* of

of God is properly \* known only to his Church, in whom he hath thus graciously manifested himself.

\* Ps. 147.  
19, 28.  
Jer. 10. 25.

2. To possess our hearts with a greater awe of his *Majesty*, whilst we *admire* him for his *simpleness*, and *infiniteness*; *adore* him for his *unmeasurableness*, *unchangeableness*, and *eternity*; *seek wisdom* from his *understanding* and *knowledge*; *submit our selves* to his *blessed will* and *pleasure*; *love him*, and his *love*, *mercy*, *goodness*, and *patience*; *trust to his Word*, because of his *truth*; *fear him* for his *power*, *justice*, and *anger*; *reverence him* for his *holiness*, and *praise him* for his *blessedness*, and to depend all our life on him, who is the onely Author of our *life*, *being*, and all the *good things* we have.

3. To *stir us up* to imitate the *Divine Spirit* in his holy *Attributes*; and to bear (in some measure) the *Image* of his *Wisdom*, *Love*, *Goodness*, *Justice*, *Mercy*,  
*Truth*,

*Truth, Patience, Zeal, and Anger* against sin, that we may be *wise, loving, just, merciful, true, patient, and zealous*, as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive aright of his *Divine Majesty*, and not according to those gross and blasphemous *imaginations*, which naturally arise in mens brains; as when they conceive God to be like an *old Man sitting in a chair*; and the blessed *Trinity* to be like that *Tripartite Idol* which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine *heart* speak unto him, as that <sup>a</sup> eternal <sup>b</sup> infinite, <sup>c</sup> almighty, <sup>d</sup> holy, <sup>e</sup> wise, <sup>f</sup> just, <sup>g</sup> merciful, <sup>h</sup> Spirit, and most <sup>i</sup> perfect, <sup>k</sup> indivisible Essence of three several Persons, Father, Son, and Holy Ghost; who being <sup>l</sup> present in all places, <sup>m</sup> ruleth Heaven and Earth; understandeth <sup>n</sup> all mens hearts, <sup>o</sup> knoweth all mens miseries, and is

<sup>a</sup> Ps. 90. 3.

<sup>b</sup> 1 Kings

8. 27.

<sup>c</sup> Gen. 17. 1.

Job 15. 25

<sup>d</sup> Isa. 6. 3.

<sup>e</sup> Apo. 4. 8

& 15. 4.

<sup>f</sup> Rom. 11.

33. & 16.

17.

<sup>g</sup> Ezek. 34

6, 7.

Ps. 103. 11

& 145. 8, 9

<sup>h</sup> Deu. 32.

4.

Gen. 8. 15.

Ps. 145. 17

1 Joh. 4. 34

<sup>i</sup> Deut. 32.

4.

<sup>k</sup> Joh. 5. 7

Mat. 3. 16.

Mat. 28. 10

2 Cor. 13.

14. 1 2 Kin. 8. 17. Ps. 120. 2. Jer. 23. 13. <sup>m</sup> Isa. 48. 10, 28.

Dan. 4. 32. <sup>n</sup> 1 King 8. 30. Jer. 17. 10. <sup>o</sup> Isa. 62. 16.

only



*only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God, makes many to make an Idol of the true God, and is the only cause, why so many do profess *all other parts* of Gods worship and Religion, with so much *irreverence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to his holy service; and *comming*, serve him with *fear* and *reverence*; for so far doth a man fear GOD as he knoweth him; and then doth a man *truly know* GOD, when he joyns *practice* to *speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods *Majestie*, as he hath revealed himself in his Word.

Secondly, when from the true and lively sense of Gods *Attributes*

Psal. 34.9.

1 Joh. 2.4.

*butes* there is bred in a mans heart a love, awe, and confidence in God: for saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear?* O tast and see that the Lord is good, saith David. He that hath not by experience tasted his goodness, knows not how good he is. He (saith John) that saith he knoweth God, and keepeth not his Commandements, is a lyar, and the truth is not in him. So farr therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so farr do we know him.

Thirdly, when with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come,

Lastly, this discovers how few there are, who doe truly know God, for no man knoweth God but he that loveth him, and how can a man choose but love him, being

ing the *Sovereign good*, if he know him? Seeing the nature of *GOD* is to enamour with the love of his goodness: And whosoever loveth any thing more than *GOD*, is not worthy of *GOD*; and such is every one, who settles the love and rest of his heart upon any thing besides *GOD*. If therefore thou doest believe that *GOD* is *Almighty*, why doest thou fear devils and enemies, and not confidently trust in *GOD*, and crave his help in all thy troubles and dangers? If thou believest that *God* is *infinite*, how darest thou provoke him to anger? If thou believest that *GOD* is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that *GOD* is the *Sovereign good*, why is not thy heart more settled upon him than on all *worldly good*? If thou doest indeed believe that *God* is a *just Judge*, how darest thou live so securely in sin without Repentance? If thou dost truly believe that *God* is *most wise*, why dost

Rom. 8. 28

a Si te ha-  
beam solum  
sanè ruat  
arduis  
æther, Tel-  
lus rupta  
suo diffili-  
atq; loco.  
b Creatura  
omnia  
perfectius  
in Deo  
quàm in  
seipsis, Di-  
on de. di-  
vin. cap. 8.  
c Ama u-  
num illud  
bonum in  
quo omne  
bonum est,  
& sufficit,  
Ansel. in  
Pro. c. 25.

doest not thou refer the events of crosses and disgraces unto him, who knoweth how to turn all things to the best, unto them that love him? If thou art perswaded, that God is true, Why doest thou doubt of his promises? And if thou believest that GOD is *Beauty* and <sup>a</sup> perfection in it self, why doest not thou make it alone the chief end of thine affections and desires? for if thou lovest *beauty*, he is most fair; if thou desirest *riches*, he is most *wealthy*; if thou seekest *wisdom*, he is most *wise*. Whatsoever excellency thou hast seen in any creature, it is nothing but a *sparkle* of that, which is infinite <sup>b</sup> perfection in GOD; and when in Heaven we shall have an immediate *Communion* with GOD, we shall have them all perfectly in him communicated unto us. Briefly, in all goodness he is all in all. <sup>c</sup> Love that one good GOD, and thou shalt love him, in whom all the good of goodness consisteth. He that would therefore attain

attain to the *saving knowledge* of God, must learn to know him by love. For God is love, and <sup>a</sup> the knowledge of the love of God passeth all knowledge. For all knowledge besides to know <sup>b</sup> how to love God, and to serve him onely, is nothing, upon Solomon's credit, but vanity of vanities, and vexation of spirit.

Kindle therefore, O my <sup>c</sup> Lady, nay rather, O my <sup>d</sup> Lord Charity, the love of thy self, in my soul, especially seeing it was thy good pleasure, that being <sup>e</sup> reconciled by the blood of Christ, I should be brought to the knowledge of thy Grace, to the Communion of thy glory, wherein onely consists my sovereign good and happiness for ever.

Thus, by the light of his own Word, we have seen the back parts of JEHOVAH Elohim, the eternal Trinity, whom to believe, is saving faith and verity; and unto whom, from all Creatures in Heaven and Earth, be all praise, dominion, and glory for ever, Amen.

Thus

a Eph. 3.  
19.  
1 John 4.  
b Kem. de  
1m. Christ.  
c. 1.

Eccl. 12.  
17.  
c Domina  
immo Do-  
minus  
Charitas,  
Bern.  
d Rom. 5.  
9, 10.  
Joh. 17. 3,  
22.  
1 Cor. 15.  
8.

*Thus far of the knowledge of God. Now of the knowledge of a Mans self: And first of the state of his misery and corruption without renovation by Christ.*

*Meditations of the misery of a man not reconciled unto God in Christ.*

*Damnatus  
antequam  
natus, Aug.*

**O** Wretched man, where shall I begin to describe thine endless misery! who art condemned as soon as conceived; and adjudged to eternal death, before thou wast born to a temporal life. A beginning indeed I finde, but no end of thy miseries. For when Adam and Eve, being created after Gods own Image, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortal, having dominion of all earthly creatures, and only restrained from the fruit of one tree, as a sign of their subjection to the Almighty Creator; though  
 • God

God forbade them this one small thing under the penalty of eternal death; yet they believed the *devils word* before the *Word of God*; making *God* ( as much as in them lay ) a *lyar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously*, or *niggardly* with them; and believed that the *devil* would make them partakers of farr more glorious things than *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*; and disdaining to be Gods subjects, they affected blasphemously to be *Gods themselves*, equals unto *God*. Hence, till they repented ( losing *Gods Image* ) they became like unto the *devils*; and so all their posterity, as a *traiterous brood* ( whilst they remain impenitent like thee ) are subject in this life to all *curst miseries*, and in the life to come to the *everlasting fire* prepared for the *devil* and his *angels*.

Lay



Lay then aside for a while *doing vanities*, and take the view with me of thy *doleful miseries*; which duly surveyed, I doubt not, but that thou wilt conclude, that it is farr better never to have *Natures being*, than not to be by *Grace a practitioner of Religious Piety.*

Consider therefore thy misery;

1. In thy *life.*
2. In thy *death.*
3. After *death.*

*In thy life.*

1. The miseries accompanying thy *body.*
2. The miseries which deform thy *soul.*

*In thy death*; miseries which shall oppress thy body and soul.

*After death*; the miseries which overwhelm both body and soul together in hell.

And first, let us take a view of those miseries which accompany thy body, according to the four ages of thy *life.*

1. *Infancy.*

2. *Youth.*

2. Youth.
3. Manhood.
4. Old age.

*Meditations of the miseries  
of Infancy.*

What wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of *original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the *blood* of filthiness, (filthy indeed; when the Son of GOD, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbecoming his Holinesses to be conceived after the sinful manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* pain to thy mother, and to thy self the *entrance* into a troublesome life? the

D

great-

greatness of which miseries, because thou couldst not utter in words, thou didest express (as well as thou couldest) in weeping tears.

*Meditations of the miseries  
of Youth.*

**W**Hat is *Youth*, but an untamed *Beast*? all whose actions are *rash* and *rude*, not capable of good counsell, when it is given: and *Ape-like*, delighting in nothing but toyes and babies? Therefore thou no sooner beganest to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the *discipline* of others rather than at the *disposition* of thine *own will*. No tired horse was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this bondage. A state not worthy the description.

3. *Meditations of the misery of  
Manhood.*

**W**Hat is *mans estate*, but a  
Sea, wherein (as waves)  
*one trouble ariseth in the neck of  
another*; the latter worse than the  
former? No sooner didst thou en-  
ter into the *affairs* of this World,  
but thou wast inwrapped about  
with a *cloud of miseries*; The *Flesh*  
provokes thee to *lust*, the *World*  
allures thee to *pleasures*, and the  
*Devil* tempts thee to all kinde  
of *sinnes*; *fears of enemies* affright  
thee; *suites in Law* do vex thee,  
*wrongs of ill Neighbours* do op-  
press thee, *cares for Wife and chil-*  
*dren* do consume thee, and *dis-*  
*quietness* 'twixt open foes and false  
*friends*, do in a manner confound  
thee: *Sinne* stings thee *within*;  
*Satan* layes snares before thee:  
*Conscience* of sinnes past, doggeth  
behinde thee. Now *adversity* on  
the left hand frets thee, anon *presse-*  
*rity* on thy right hand flatters thee:  
over thy head Gods vengeance due

to thy sinne, is ready to fall upon thee : And *under thy feet Hells mouth* is ready to swallow thee up. And in this *miserable estate* whither wilt thou goe for rest and comfort? the house is full of *cares*, the *field* full of *toyle*, the *Countrey* of *rudenesse*, the *City* of *factions*, the *Court* of *envy*, the *Church* of *sects*, the *Sea* of *Pirates*, the *Land* of *Robbers*. Or in what *state* wilt thou live, seeing *wealth* is envied, and *poverty* condemned; *Wit* is distrustful, and *simplicity* is derided, *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and *Vertue* is disgraced? O with what a *body of sinne* art thou compassed about in a *World of Wickednesse*? What are thine *Eyes* but *Windows*, to behold vanities? What art thine *Ears* but *flood-gates* to let in the streams of iniquity? What are thy *senses*, but matches to give fire to thy lusts? what is thine *Heart*, but the *Anvill*, whereon *Satan* hath forged the ugly shape of all lewd affections? Art thou nobly de-

descended? thou must put thy self in peril of *foreign wars*, to get the reputation of *earthly honour*, oft-times hazard thy *life* in a desperate combat, to avoid the aspersions of a coward. Art thou born in *mean estate*? Lord! What pines and drudgery must thou endure at *home* and *abroad*, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little *certainty* is there in that which is gotten? seeing thou seest by daily experience, that he who was *rich* yesterday, is to day a *beggar*: he that yesterday was in *health*, to day is *sick*: he that yesterday was *merry* and *laughed*, hath cause to day to *mourn* and *weep*: he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*: and thou knowest not *how soon*, nor in *what manner* thou shalt die thy self. And who can enumerate the *losses, crosses, griefs, disgraces, sicknesses, and calamities*

which are incident to *sinfull* man?  
To speak nothing of the death of  
*friends and children*, which oft-times  
seems to be unto us far more bitter  
than present death it self.

*Meditations of the misery  
of Old age.*

**W**Hat is *Old-age*, but the Re-  
ceptacle of all *maladies*?  
For if thy lot be to draw thy *dayes*  
to a long *date*, in comes old bald-  
headed *age*, stooping under *dotage*,  
with his *wrinkled Face*, rotten  
*Teeth*, and *stinking Breath*: *Testy*  
with *Choler*, *withered* with *driness*,  
*dimmed* with *blindness*, *absurded*  
with *deafness*, *overwhelmed* with  
*sickness*, and *bowed together* with  
*weakness*, having no use of any sense  
but of the sense of pain; which so  
racketh every member of his body,  
that it never easeth him of grief,  
till it hath thrown him down to his  
*grave*.

Thus far of the *miseries* which  
accompany the body. Now of the  
*miseries*



miserics which accompany chiefly  
the soul in this life.

*Meditations of the misery of the  
soul in this life.*

**T**HE misery of thy soul will  
more evidently appear, if thou  
wilt consider,

1. The *Felicity* she hath  
lost.
2. The *Misery* which she  
hath pulled upon her  
self by sin.

1. The *Felicity* lost, was first the  
fruition of the *Image of God*, where-  
by the soul was like unto God in  
\* *knowledge*, enabling her perfectly  
to understand \* *the revealed Will of*  
*God*. Secondly, *true holiness*, by  
which she was free from all pro-  
phane error. Thirdly, *Righteousness*,  
whereby she was able to incline all  
her natural powers, and to frame up-  
rightly all her actions proceeding  
from those powers. With the loss of  
this *divine Image* she lost the *Love*  
of God, and the blessed communion

\* Col. 3.  
10.  
Rom. 12.  
2.

which she had with His Majesty: wherein consisteth her *life* and *happiness*. If the loss of *earthly riches* vex thee so much, how should not the loss of this *divine treasure* perplex thee much more?

2. The misery which she pulled upon *her self*, consists in two things:

1. *Sinfulness*.

2. *Cursedness*.

1. *Sinfulness* is an universal corruption, both of her *Nature* and *Actions*: for her <sup>a</sup> *Nature* is infected with a *pronenesse* to every sin continually, the <sup>b</sup> *Mind* is stuffed with *vanity*, the <sup>c</sup> *Understanding* is darkened with *ignorance*, the <sup>d</sup> *Will* affecteth nothing but vile and *vain things*: All her <sup>e</sup> *Actions* are evil: Yea, this deformity is so *violent*, that oftentimes in the regenerate soul, the *Appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yields consent to sinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soul

<sup>a</sup> Eph. 2. 3.

Gen. 6. 5.

<sup>b</sup> Rom. 12.

2.

Eph. 4. 17.

<sup>c</sup> 1 Cor. 2.

14.

<sup>d</sup> Phil. 2. 3.

<sup>e</sup> Rom. 3.

12.

Rom. 5. 10.

soul, which still remains in her natural corruption : Hence it is, that thy wretched *Soul* is so deformed with *sin*, defiled with *lust*, polluted with *filthynesse*, outraged with *passions*, overcarried with *affections*, pining with *Envy*, overcharged with *Gluttony*, surfettled with *Drunkennes*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image* of *God* transformed to the ugly *shape* of the <sup>f</sup> *Devil*, so far as it once <sup>g</sup> *repented* the *Lord*, that ever he made man.

f Joh. 8. 44  
g Gen. 6. 6.

From the former flowes the other part of the *Souls* *miseries*, called <sup>h</sup> *curshedness*, whereof there are two degrees.

b Deut 27.  
26.  
Gal. 3. 10.  
Psal. 119.  
21.

1. *In part.*

2. *In the fulness thereof.*

1. *Curshedness in part* is that which is inflicted upon the soul in *life*, and *death*, and is *common* to her with the body.

The *Curshedness* of the soul in *life* is the *wrath* of *God*, which lieth upon such a creature so far, as that all things, not only calamities, but

i Rom. 2.  
4, 5.  
Jer. 28. 13.  
Isa. 28. 13  
Gen. 3. 8,  
10, & 14.  
Heb. 2. 15.  
m Rom. 1.  
21, 24, 25.  
n Eph. 2. 2.  
Col. 3. 13.

also very <sup>i</sup> blessings and <sup>k</sup> graces  
turn to ruine. <sup>l</sup> *Terrours of Conscience*  
drives him from God and his  
service, that he dares not come to  
his presence and Ordinances: but is  
<sup>m</sup> given up to the <sup>n</sup> slavery of Sa-  
tan and to his own *lusts*, and vile  
*affection*.

This is the *curfedness* of the  
Soul in *life*: Now follows the  
*curfedness* of the Soul and Body  
in *death*.

*Meditations of the misery of the  
body and soul in  
death.*

**A**fter that the *aged man* hath  
conflicted with long-sickness,  
and having indured the brunt of  
*pain* should now expect some *ease*:  
In comes *Death* (natures *slaughter-*  
*man*, Gods *curse*, and Hells *purveyor*)  
and look the *Old-man* grim and  
black in the face: and neither pitty-  
ing his *age*, nor regarding his long  
endured *dolours*, will not be hired  
to *forbear* either for silver or gold,  
nay he will not take to spare his life  
*skin*

*skin for skin, and all that the old man bath: but batters all the principal parts of his body, and arrests him to appear before the terrible Judge. And as thinking that the Old-man will not dispatch to go with him fast enough, Lord! how many darts of calamities doth he shoot through him, stitches, ashes, cramps, fevers, obstructions, rheumes, flegme, collick, stone, wind, &c.*

O what a ghastly sight it is, to see him then in his bed, when *Death* hath given him his mortal wound! What a cold sweat overruns all his body? What a trembling possesseth all his members? The head shooteth, the face waxeth pale, the nose black, the neather jaw-bone hangeth down, the eye-strings break, the tongue altereth, the breath shortneth and smelleth earthly, the throat rattleth, and at every gasp the heart-strings are ready to break asunder.

Now the miserable soul sensibly perceiveth her earthly body to begin to die: For as towards the  
dissolu-

*dissolution* of the universal frame of the great world, the *Sun* shall be turned into *darknesse*, the *Moon* into *blood*, and the *Stars* shall fall from *heaven*, the *Air* shall be full of *storms*, and flashing *Meteors*; the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful *beginnings*: So towards the *dissolution* of *man* (which is the little World) his *Eyes* which are as the *Sun* and *Moon*, lose their light and see nothing but blood-guiltiness of sin; the rest of the *Senses*, as *lesser stars*, do one after another fail and fall; His *Mind*, *Reason*, and *Memory*, as heavenly powers of his soul are shaken with fearful storms of *despair*, and fierce flashings of *Hell fire*; his Earthly body begins to shake and tremble, and the *humours* like an overflowing *Sea*, roar and rattle in his throat, still expecting the woful end of these dreadful *beginnings*.

While he is thus summoned to  
appear

appear at the great *Affizes* of Gods Judgement, behold, a *Quarter-sessions*, and Jayle delivery is held within himself: Where *Reason* sits as Judge, the *Devil* puts in a *bill* of inditement, as large as that book of \**Zachary*; wherein is alleadged all thy *evil deeds*, that ever thou hast committed, and all the *good deeds* that ever thou hast omitted, and all the *curses* and *judgements* that are due to every sin. Thine own \**conscience* shall accuse thee, and thy *Memory* shall give better *evidence*, and *Death* stands at the *Bar* ready as a cruell *Executioner* to dispatch thee. If thou shalt thus condemn *thy self*, how shalt thou escape the just condemnation of *God*, who knows all thy misdeeds better than thy self? Fain wouldst thou put out of thy mind, the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, & they will not be put away, but cry unto thee, *We are thy works*, and *we will follow thee*: And whilst thy soul is thus within, out of peace and

\* Zach. 5.

2.

Ezc. 2. 10.

\* Joh. 3.

20.



Luk. 12. 10

and order; thy children, wife and friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, some chearing: all like *Flesh-flies*, helping to make thy sorrows more sorrowfull. Now the *Devils*, who are come from hell to fetch away thy soul, begin to appear to her, and wait, as soon as she comes forth to take her and carry her away. Stay she would within, but that she feels the body begin by degrees to die: and ready like a ruinous house to fall upon her head. Fearfull she is to come forth, because of those *Hell-bounds* which wait for her comming. O, she that spent so many dayes and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space, to repent and reconcile herself unto God: But it cannot be, because her Body which joyned with her in the actions of sinne, is altogether now unfit to joyn with her in the exercise of Repentance: and

and *Repentance* must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been : And that but onely torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sinnes past, her anguish for her present misery, and her terrour for her torments to come.

In this extremity, she looks every where for help, and she findes her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this or the like speech unto her Eyes : O eyes who in time past were so quick-sighted, can ye spie no comfort, nor any way how I might escape this dreadfull danger ? But the eye-strings are broken, they cannot see the candle that burneth before them, nor discern whether it be day or night.

The Soul ( finding no comfort in the Eyes ) speaks to the Ears : O Ears who were wont to recreate your

*Protopopia.*

your selves, which hearing new pleasant *discourses*, and Musicks sweetest *harmony*: can you hear any *news* or *tidings* of the least comfort for me? The *Ears* are either so *deaf*, that they cannot hear *at all*, or the sense of *hearing* is grown so weak, that it cannot indure to hear his dearest friends to *speak*. And why should *those ears* hear any *tidings* of joy in *Death*, who could never abide to hear the *glad tidings* of the *Gospel* in his *life*? The *Ear* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*. O *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest need) canst thou *speak* nothing in my *defence*? Canst thou neither *daunt* these Enemies with *threatning words*, nor *intreat* them with *fair speeches*? Alas, the *Tongue* two dayes ago lay *speechless*: it cannot in his greatest extremity, either *call* for a little *drink*, or desire a friend

friend to *take away* with his finger the *flegm*, that is ready to *choak* him.

Finding here no hope of help, she speaks unto the *Feet*. Where are ye, *O feet*, which sometime were so nimble in *running*? can you *carry* me no where out of this dangerous place? The *feet* are *stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: *O hands*, who have been so often approved for manhood, in *peace* and *war*, and where-with I have so often defended my *self*, and offended my *foes*; never had I more need than now. *Death* looks me grim in the face, and kills me: *Hellish fiends* wait about my bed to *devour* me: Help *now* or I perish for ever. Alas, the *hands* are so *weak* and do so *tremble* that they cannot reach to the *mouth* a *spoonful* of supping to relieve languishing *nature*.

The *wretched* soul seeing her self thus *desolate*, and altogether destitute of friends, help and comfort;

fort; and knowing that *within an hour* she must be in *everlasting pains*, retires her self to the heart (which of all members is *primum vivens*, and *ultimum moriens*) from whence she makes this *doleful lamentation* with her self:

O miserable *caritiffe* that I am!

\* The  
doleful la-  
mentation  
of the Re-  
probate  
soul at  
point of  
death.

2 Sam. 22.  
5.

\* *How do the sorrows of death com-  
passe me! How do the floods of Belial  
make me afraid!* Now have, indeed,  
the snares both of the *first* and  
*second* death overtaken me at once.  
O how suddenly hath Death stoln  
upon me with insensible degrees!  
Like the *Sun* which the *Eye* per-  
ceives not to move, though it be  
most swift of *motion*: How doth  
Death wreak on me his *spite*  
without *pity*! The God of *mercy*  
hath utterly forsaken me: and the  
*Devil* who *knows* no *mercy*, waits  
for to take me. How often have  
I been warned of this *doleful day*,  
by the faithful *Preachers of Gods*  
*Word*, and I made but a *jest* thereat?  
What profit have I now of all my  
*pride, fine house, and brave apparel?*  
What's

What's become of the *sweet* relish of all my *delicious* fare? All the *worldly* goods which I so *carefully* gathered, would I now give for a good *Conscience*, which I so *carelessly* neglected. And what *joy* remains now of all my former *fleshy* pleasure, wherein I placed my *chief* delight? Those *foolish* pleasures were but *deceitfull* dreams, and now they are past like *vanishing* shadows; but to think of those *eternal* pains, which I must indure for those *short* pleasures, pains me as *Hell* before I enter into *Hell*. Yet justly I *confess*, as I have *deserved*, I am *served*, that being made after *Gods* Image, a *reasonable* soul, able to *judge* of mine own estate, and having *mercy* so often *offered*, and I *intreated* to receive it; I neglected *Gods* grace, and preferred the pleasures of *sinne* before the religious care of *pleasing* God: *lewdly* spending my *short* time without considering what accounts I should make at my *last* end. And now *all* the pleasures of my life being put together,  
coun-

countervail not the least part of my *present* pain: My *joyes* were but *momentany* and gone before I could scarce enjoy them: my *miseries* are *eternal*, and never shall know end. O that I had spent the hours that I consumed in *carding*, *dicing*, *playing*, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in *weeping* for my *sins*, in *fasting*, *watching*, *praying*, and in *preparing my soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to begin my life again, how would I condemn the *world*, and the *vanities* thereof! How *Religiously* and *purely* would I lead my life! How would I frequent the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer me all the treasures, pleasures, and promotions of this World, he should never intice me to forget these *terrors* of this last dreadfull *hour*. But, O corrupt *carcase*, and stinking *carrion*! How hath the Devil deluded



deluded us? and how have we served and deceived each other? and pulled *swift* damnation upon us both? Now is my case more miserable than the *beast* that perisheth in a ditch: For I must go to answer before the *Judgement Seat* of the righteous Judge of Heaven and Earth; where I shall have none to speak for me; and *these wicked fiends* who are privy to all my evil deeds, will accuse me, and I cannot excuse myself. *My own heart already condemns me*, I must needs therefore be *damned* before his *Judgement-seat*: and from thence be carried by *these infernal fiends*, into that *horrible* prison of endless torments, and utter *darkness*, where I shall never more see light, that *first* most *excellent* thing that God made. I who gloried heretofore in being a *Libertine*, am now inclosed in the very *claws* of Satan: as the trembling *Partridge* is within the griping *talons* of the ravenous *Falcon*. Where shall I lodge to night? And who shall be my

my companion ? O *horror* to think ! O *grief* to consider ! O *curst* be the day wherein I was born, and let not the day wherein my mother bare me, be blessed. *Curst* be the man that shewed my Father, saying, *A child is born unto thee, and comforted him.* *Curst* be that man, because he slew me not. O that my Mother might have been my grave, or her womb a perpetual conception ! How is it that I came forth of the womb, to indure their hellish sorrows ! and that my days should thus end with eternal shame ! *Curst* be the day that I was first united to so lewd a Body ! O that I had but so much favour, as that I might never see thee more ! Our parting is bitter and doleful : but our meeting again, to receive at that dreadful day, the fulness of our deserved vengeance, will be far more terrible and intollerable. But what mean I thus (by too late lamentation) to seek to prolong time ? My last hour is come : I hear the heart-strings break : This filthy  
House

*House of clay falls on my head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy carcass, O filthy carcass, with fare ill, fare well, I leave thee: And so all trembling she cometh forth and forthwith is seized upon by infernal fiends who carry her with a violence, torrenti similis, to the bottomless Lake that burneth with fire and brimstone: Where she is kept as a prisoner in torments, till the general judgment of the great day.*

Apo. 21.8.  
Jude 5.6.  
1Pet. 3.19.

The loathsome carcass is afterwards laid in the grave. In which action for the most part, *the dead bury the dead*, that is, They who are dead in sin, bury them who are dead for sin. And thus the godless and unregenerate *worldling*, who made *Earth* his *Paradise*, his *Belly* his *God*, his *Lust* his *Law*: as in his life he sowed *vanity*, so he is now dead and reapeth *misery*. In his prosperity he neglected to *serve God*: In his adversity God refuseth to *serve him*. And the Devil, whom he

he *long* served, now at length pays him his wages. *Detestable* was his life, *damnable* his death. The *Devil* hath his *soul*; the *grave* hath his *carcass*: in which pit of corruption, den of death, and *dungeon* of sorrow, let us leave the miserable *Caitiffe*, rotting with his mouth full of Earth, his belly full of worms, and his carcass full of stench; expecting a fearful *Resurrection* when it shall be reunited with the soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the *soul and body* in death, which is but *cursedness in part*: now follows the *fulness of cursedness*; which is the misery of the *soul and body* after death.

*Meditations of the misery of a man after death, which is the fulness of cursedness.*

**T**He *fulness of cursedness* (when it falls upon a creature, not able to bear the brunt thereof) *presseth*

presseth him down to that bottom-  
less <sup>a</sup> deep of the endless <sup>b</sup> wrath of  
Almighty God; which is called  
the <sup>c</sup> damnation of Hell. This fulness  
of cursedness is either particular or  
general.

Particular, is that which in a  
less measure of fulness, lighteth  
upon the <sup>d</sup> soul immediately as soon  
as she is separated from the body:  
For, in the very instant of dissolu-  
tion, she is in the sight and presence  
of GOD. For when she ceaseth to  
see with the Organ of fleshy eyes,  
she seeth after a spiritual manner,  
like <sup>e</sup> Stephen, who saw the Glory of  
God, and Jesus standing at his right  
hand: or, as a man, who being blind  
born, and miraculously restored to  
his sight, should see the Sun,  
which he never saw before. And  
there by the testimony of her own  
Conscience, Christ the righteous  
Judge, who knoweth all things,  
maketh her, by his Omni-present  
Power, to understand the doom and  
judgement that is due unto her  
sins, and what must be her eternal  
E state,

<sup>a</sup> Luk. 8. 28  
& 10. 23.  
<sup>b</sup> Thes. 1.  
10.  
<sup>c</sup> M. t. 23.  
33.

<sup>d</sup> Luk. 16.  
22, 23.  
<sup>e</sup> 1 Per. 3. 19  
Jude v. 6, 7

<sup>e</sup> Acts 7. 5.

*a* Postquam  
anima de  
corpore est  
egressa, su-  
bito judici-  
um christi  
de salute  
cognoscit.

Aug. l. 1. de  
anim. & c-  
jus orig. c.

4. Hier. ep.  
ad Pannar.

*b* Anima  
damnata a  
continuo

invaditur à  
demonibus,  
qui crude-  
lissime eam  
rapientes  
ad infernū  
deducunt.

Cyril. Ale.  
in Orat. de  
exit. 2. anim.

Mat. 5. 34.  
& 23. 31.

Luk. 12. 30.

Luk. 16. 12

1 Pet. 3. 10.

Jude v. 7.

Luk. 16. 14

Luk. 1. 31.

state. And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven; she is said to stand before the Throne of God. And so forthwith she is carried by the evil Angels, who came to fetch her with violence, into Hell, where she is kept as in a Prison, in everlasting pains, and chains, under darkness unto the Judgement of the great day: But not in that extremity of torments which she shall finally receive at the last day.

The general fulness of cursedness is in a <sup>a</sup> greater measure of fulness which shall be inflicted upon both the <sup>b</sup> Soul and Body, when (by the mighty power of Christ, the supream Judge of Heaven and Earth) the one shall be brought out of Hell, and the other out of the grave as Prisoners, to receive their dreadful doom, according to their evil deeds. How shall the Reprobate, by the roaring of the sea, the quaking of the earth, the trembling of the Powers of Heaven, and ter-

rors

rours of *Heavenly signs* be driven at the worlds end, to their wits end! Oh, what a wofull salutation will there be betwixt the damned *Soul* and *Body*, at their re-uniting at that terrible day!

Oh sink of *Sinne*, O lump of *Filthiness* ( will the *Soul* say unto her *Body* ) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison* to be tormented together! How doest thou appear in my sight like *Jephthe's Daughter*, to my greater torment! Would God thou hadst perpetually rotted in the *grave*, that I might never have seen thee again! How shall we be confounded together, to hear before *God*, *Angels*, and men, laid open all those *secret sins* which we committed together! Have I lost *Heaven* for the love of such a stinking *carrion*? Art thou the *Flesh*, for whose *pleasures* I have yielded to commit so many *Fornications*? O filthy *Belly*, how became I such a *fool* as to make thee my *God*? How mad was I for

The damned souls  
Apostrophe to the  
body at  
their second  
meeting.



momentary joyes to incurre these torments of eternal pains ! Ye Rocks and Mountains, why skip ye so like Rams, Psal. 144. 4. and will not fall upon me to hide me from the face of him that comes to sit on yonder Throne ; for the great day of his Wrath is come, and who shall be able to stand ? Apoc. 6. 16, 17. Why tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst Korah, that I be seen no more.

Mat. 13. 41  
Mar. 14. 31

O damned furies ! I would ye might without delay, tear me in pieces, on condition that you would tear me unto nothing ! But whilst thou art thus in vain bewailing thy misery, the Angels hale thee violently away from the brink of thy grave to some place near the Tribunal seat of Christ ; where being as a cursed Goat, separated to stand beneath on Earth, as on the left hand of the Judge ; Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for

for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy *Laws*.

*Within thee thine own conscience* (more than a thousand witnesses) shall *accuse thee*; the *Devils* who tempted thee to all thy lewdness, shall on the *one side* testifie with thy conscience against thee; and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christs* Justice, and detesting so filthy a Creature: *Behinde thee* an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. *Before thee* all the world \* *burning* in flaming fire. *Above thee*, an irefull Judge of deserved vengeance, ready to pronounce his sentence upon thee. *Beneath thee*, the fiery and sulphurous mouth of the *bottomless pit*, gaping to receive thee. In this wofull Estate, to hide thy self, will be impossible (for on that condition, thou wouldst \* wish, that the greatest

\* *Ansel. l.*  
*Meditat.*

\* *Apos. 6.*  
*16, 17.*

*Rock* might fall upon thee ; to appear will be intollerable , and yet thou must stand forth, to receive with other Reprobates this thy sentence, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.*

• Bona-  
vent. po-  
stil. Dom. 3  
post Pent.  
Serm 2.

\* *Depart from me* ] There is a separation from all joy and happiness.

*Ye cursed* ] There is a black and direful *Excommunication*.

*Into fire* ] There is the cruelty of pain.

*Everlasting* ] There is the perpetuity of punishment.

*Prepared for the Devil and his angels.* ] Here are thy infernal torments , and tormenting companions.

O terrible sentence ! from which the *condemned* cannot escape; which being pronounced , cannot possibly be withstood ; against which a man cannot except , and from which a man can no where appeal. So that to the damned nothing remains but *hellish* torments , which knows neither ease of pain, nor end of time.

time. From the *Judgement seat* thou must be thrust by *Angels* (together with all the damned *Devils* and *reprobates*) into the *bottomless Lake* of utter darkness, that perpetually burns with fire & brimstone. Whereinto, as thou shalt be thrust, there shall be such weeping woes, and wailing, that the cry of the company of *Corah, Dathan, and Abiram*, when the earth swallowed them up, was nothing comparable to this howling; nay, it shall seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Apo. 21.8.

Into which *bottomless Lake* after that thou art once plunged, thou shalt ever be falling down, and never meet a *bottom*; and in it, thou shalt ever lament, and none shall pity thee: thou shalt alwayes weep, for pain of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt weep to think that thy miseries are past remedy; thou shalt weep to think that to repent is to no purpose; thou shalt weep to think how for the shadows

Bonavent.

of short *pleasure*, thou hast incurred these sorrows of eternal *pains*: thou shalt weep, to see how that weeping it self can *nothing* prevail: yea in weeping thou shalt weep more tears than there is water in the *Sea*, for the water of the sea is *finite*, but the weeping of a Reprobate shall be *infinite*.

There thy lascivious eyes shall be afflicted with sights of *gastly spirits*; thy curious Ears shall be affrighted with hideous noise of *howling Devils*, and the gnashing teeth of *damned Reprobates*; thy dainty Nose shall be cloyed with noysom stench of *Sulphur*; thy delicate Taste shall be pained with intollerable hunger; thy drunken Throat shall be parched with unquenchable thirst; thy Mind shall be tormented to think how for the love of *abortive pleasures*, which perished ere they budded, thou so foolishly lost *Heavens joyes*, and incurredst *Hellish pains*, which last beyond *eternity*. Thy conscience shall ever sting thee like an Adder, when thou

thou thinkest how often *Christ* by his Preachers offered thee *remission of sins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldst but *believe and repent*; and how easily thou mightest have obtained mercy in those daies; how near thou wast many times to have *repented*, and yet didst suffer the Devil and the World to keep thee still in *impenitency*, and how the *day of mercy* is now past, and will never *dawn* again.

How shall thy understanding be racked to consider, how for *Momentary Riches*, thou hast lost the *eternal treasure*; and changed *Heavens felicity* for *Hells fury*! where every part of thy body, without intermission of pain, shall be continually tormented *alike*.

In these *Hellish torments*; thou shalt be for ever deprived of the *Beatifical sight* of God, wherein consists the *Sovereign good*, and life of the soul. Thou shalt never see *light*, nor the least *sight of joy*, but lye in a perpetual *Prison of utter*

Mat. 9.

darkness; where shall be no order, but horror; no voice, but of blasphemers and howlers; no noise, but of tortures and tortured; no society, but of the Devil and his Angels, who being tortured themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment without pity; misery, without mercy; sorrow, without succour; crying, without comfort; mischief, without measure; torments, without ease; where the Worm dieth not, and the fire is never quenched; where the wrath of God shall seize upon the Soul and Body, as the flame of fire doth on the lump of Pitch or Brimstone. In which flame thou shall ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years, as there are grass on the earth, or sands on the sea-shore, thou art no nearer to have  
an



an end of thy torments than thou wast the first day that thou wast cast into them; yea, so far are they from ending, that they are ever but beginning. But if after a *thousand* times so many *thousand years*, thy damned soul could but conceive a hope, that those her torments should have an end, this would be *some* comfort, to think, that at length an end will come. But as oft as the *Mind* thinketh of this word *Never*, it is *another Hell*, in the midst of Hell.

This thought shall force the damned to cry *ὦυαὶ, ὦυαὶ*, as much as if they should say, *ὦα ἄεὶ, ὦα ἄεὶ*, O Lord *not ever, not ever* torment us thus. But their *conscience* shall answer them as an *Eccho*, *ἄεὶ, ἄεὶ, ever, ever*. Hence shall arise their doleful *ὦυαὶ*, *Wo* and *alas* for evermore.

This is that *second death*, the *general perfect fulness of all cursedness and misery*; which every damned Reprobate must *suffer*, so long as God and his Saints shall enjoy *bliss and felicity* in heaven for evermore.

Thus

Thus far of the *miser*y of man in his state of *corruption*; unless that he be renewed by Grace in Christ.

Now follows the *knowledge* of *Mans self*, in respect of his state of regeneration by Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see, how happy a godly man is, in his state of *renovation*, being reconciled to God in Christ.

*The godly man*, whose corrupt nature is renewed by grace in Christ, and become a *new creature*, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His *blessedness* during this life, is but in part, and that consists in seven things.

1. Because he is *conceived* of the <sup>a</sup> Spirit in the womb of his <sup>b</sup> Mother the Church; and is <sup>c</sup> born not of

<sup>a</sup> Joh. 3. 5.

<sup>b</sup> Gal. 4. 16

<sup>c</sup> Joh. 1. 23

of blood, nor of the will of the flesh, nor of the will of man, but of God, who in Christ is his <sup>d</sup> Father: So that the <sup>e</sup> Image of God his Father is renewed in him every day more and more.

2. He hath, for the merits of Christs sufferings, all his sins, original and actual, with the guilt and punishment belonging to them, <sup>f</sup> freely and fully forgiven unto him. And all the <sup>g</sup> righteousness of Christ as freely and fully imputed unto him; and so God is <sup>h</sup> reconciled unto him; and <sup>i</sup> approveth him as righteous in his sight and account.

3. He is freed from Satans <sup>k</sup> bondage, and is made a <sup>l</sup> Brother of CHRIST, a fellow <sup>m</sup> heir of his heavenly Kingdome; and a <sup>n</sup> spiritual King and Priest, to offer up <sup>o</sup> spiritual sacrifices to God by Jesus Christ.

4 God spareth him, as a man spareth his own Son, that serveth him. And this sparing consists,

I. Not

d Gal. 4. 6,  
7.  
2 Cor. 9. 8.  
e Eph. 4. 2,  
3. 13.  
Col. 3. 10.

f Rom. 4. 8,  
25.  
Ro. 8. 1. 2.  
1 Pet. 2. 24  
g Rom. 4. 5,  
19.  
h 2 Cor. 5.  
19.  
i Rom. 8.  
33, 34.  
k Acts 16.  
18.  
Ephes. 2. 2.  
l John 10.  
17.  
Rom. 8. 20.  
m Ro. 8. 17  
n Apoc. 1. 6  
o 1 Pet. 2. 5  
Mal. 3. 17.

- In {
1. Not taking notice of every fault, but bearing with his infirmities, *Exodus 34. Verse 6, 7.* A loving Father will not cast his child out of doors in his sickness.
  2. Not making his punishment when he is chastened, as great as his deserts, *Psalms 103. 10.*
  3. Chastening him moderately, when he saith that he will not by any other means be reclaimed, *2 Samuel 7. Verse 14, 15. 1 Cor. 11. Verse 32.*
  4. Graciously accepting his in-deavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of his mind, before the worthiness of his work, *2 Cor. 8. 12.*
  5. Turning the curses which he deserved, to crosses, and fatherly corrections; yea, all

all <sup>a</sup> things, all <sup>b</sup> calamities  
of this life, <sup>c</sup> death it self:  
<sup>d</sup> yea, his very *sins* unto his  
good.

5. God gives him his *holy Spirit*.

1. <sup>e</sup> Sanctifieth him by degrees  
throughout; <sup>f</sup> so that he  
doth more and more dye  
to sin, and live to righte-  
ousness.

2. Assures him of his <sup>g</sup> adop-  
tion, and that he is by  
Grace the child of God.

3. Encourageth him to come  
with <sup>h</sup> boldness and confi-  
dence into the presence of  
God.

4. Moveth him without fear  
to say unto him *Abba Fa-  
ther*.

5. Powreth into his heart the  
gift of sanctified prayer.

6. Perswadeth him, that both  
he and his prayers are ac-  
cepted and heard of God  
for *Christ* his *Mediators*  
sake.

7. Fills

<sup>a</sup> Ro. 8. 28

<sup>b</sup> Psal. 89.

31, 33.

Pf. 119. 71

Heb. 12. 10

<sup>2</sup> Cor. 12. 7

<sup>c</sup> 1 Cor. 3.

21. & 15,

54, 55.

Heb. 2. 14,

15.

<sup>d</sup> Luk. 22.

31, 32.

Pf. 51. 13,

14.

Rom. 5. 20,

21.

<sup>e</sup> 1 Thes. 5.

23.

<sup>f</sup> Rom. 8

5, 10.

<sup>g</sup> Ro. 8. 16.

<sup>h</sup> Heb. 4. 16

Eph. 3. 12.

Gal 4. 6.

Ro. 8. 15,

16.

Zac. 12. 12

Ro. 8. 16,

17.

which

<sup>a</sup> Ro. 5. 1.  
and 14. 17  
Rom. 5. 3.  
and 14. 27

7. Fills  
him  
with

1. Peace of consci-  
ence.

2. \* Joy in the Holy  
Ghost; in compa-  
rison whereof, all  
earthly joyes seem  
vile and vain unto  
him.

<sup>a</sup> Psa. 8. 5.  
&c.

Heb. 2. 7, 8

<sup>b</sup> 1 Cor. 5. 1

Ro. 14. 14.

1 Tim. 4. 2.

&c.

<sup>c</sup> 1 Cor. 9.

19, 20.

<sup>d</sup> 1 Cor. 3.

22, 23.

Heb. 1. 7.

<sup>e</sup> 1 Cor. 3.

22.

<sup>f</sup> Mat. 25.

34.

1 Pet. 1. 4.

<sup>g</sup> Acts 1. 25

6. He hath a *recovery* of his  
<sup>a</sup> *soveraignty* over the creatures,  
which he lost by *Adam's* fall, and  
from thence free<sup>b</sup> *liberty* of using  
all things which *God* hath not<sup>c</sup> *re-*  
*strained*, so that he may use them  
with a good<sup>d</sup> *conscience*. For to all  
*things* in Heaven and Earth, he  
hath a sure<sup>e</sup> *title* in this life; and  
he shall have the *Plenary* and peace-  
able<sup>f</sup> *possession* of them in the life  
to come. Hence it is that all *Repro-*  
*bates* are but usurpers of all that  
they possess, and have no<sup>g</sup> place of  
their own, but *hell*.

7. He hath the *assurance* of Gods  
*Fatherly* care and *protection*, day  
and night over him; which care  
consists in three things :

1. In

1. In <sup>h</sup> providing all things necessary for his soul and body concerning this life, and that which is to come; so that he shall be sure ever, either to have enough; or patience to be content with that he hath.
 

bMat. 6. 32.  
2 Cor. 12.  
14.  
Psal. 23.  
Psal. 34. 9.  
10.
2. In that God gives his holy <sup>i</sup> Angels as Ministers, a charge to attend upon him alwayes for his good; yea, in danger, to <sup>k</sup> pitch their Tents about him for his safety; wherever he be; Yea, GODS protection shall defend him as a <sup>l</sup> cloud by day, and as a pillar of fire by night; and his providence <sup>m</sup> shall hedge him from the power of the devil.
 

i Heb. 1. 14  
  
k Ps. 34. 7.  
Ps. 91. 11.  
  
l Isa. 4. 5.  
  
m Job. 1.  
10.
3. In that <sup>n</sup> the Eyes of the Lord are upon him, and his Ears continually open, to see his state, and to hear his complaint; and in his good time to <sup>o</sup> deliver him out of all his troubles.
 

n Ps. 34. 15  
Gen. 7. 1.  
  
o Ps. 34. 19

Thus



Thus far of the *blessed* estate of the godly, and regenerate man in this life. Now of his *blessed* estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

<sup>a</sup>Phil. 3. 20  
<sup>b</sup>Col. 3. 2

<sup>c</sup>1 Cor. 1.  
31.

<sup>d</sup>Col. 3. 3.

<sup>e</sup>Apoc. 14.

<sup>f</sup>2 Cor. 5. 6

<sup>g</sup>Joh. 14. 1.

<sup>h</sup>Heb. 12.

22, &c.

**W**Hen God sends *Death*, as his messenger, for the regenerate man, he meets him half the way to Heaven; for his <sup>a</sup> conversation, and <sup>b</sup> affections is there before him. *Death* is neither strange nor fearful unto him. Not strange, because he <sup>c</sup> dyed daily; not fearful, because whilst he lived he was dead; and his life was <sup>d</sup> hid with *Christ* in God. To dye unto him therefore, is nothing else in effect, but to <sup>e</sup> rest from his labour in this world, to go <sup>f</sup> home to his <sup>g</sup> Fathers house, unto the <sup>h</sup> City of the living God, the heavenly *Jerusalem*, to an innumerable company of *Angels*, to the general assembly and Church of the first born, to God the Judge of all

all, and to the Spirits of just men made perfect, and to *J E S U S* the Mediator of the New Testament. Whilst his *Body* is sick, his *Mind* is sound; for, God \* maketh all his bed in his sickness, and strengtheneth him with faith and patience upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like \* Jacob, Moses, and Joshua) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed soul breatheth nothing but Blessings, and such speeches as savour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, & waxeth stronger. When the speech of his tongue faultereth, the sighs of his heart speak louder unto God: when the sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, \* but is bold to go out of the body, and to dwell with her LORD. He  
sigheth

\* Ps. 41. 3

\* Gen. 49.

\* 2 Cor. 5. 8

o Phil. 1. 23

p Pl. 42. 2.

q Apo. 6. 10

r Apo. 22

10.

s Job. 14 5

t Psa. 31. 5.

u Luk. 2.

22.

Pf. 37. 37.

Isa. 57. 2.

x Pf. 31. 5.

sigheth out with Paul, ° *Cupio dissolvi*, I desire to be dissolved and to be with CHRIST. And with David, As the <sup>p</sup> Hart panteth after the water-brooks, so panteth my soul after thee O GOD. My soul thirsteth for GOD; for the living GOD; When shall I come and appear before GOD? He prayeth with the Saints, <sup>q</sup> How long, O LORD, which art holy and true? <sup>r</sup> Come LORD JESUS, come quickly. And when the <sup>s</sup> appointed time of his dissolution is come, knowing that he goeth to his <sup>t</sup> Father and Redeemer in the peace of a good conscience, and the assured persuasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon his <sup>u</sup> *Nunc dimittis*, Lord, now lettest thou thy servant depart in peace, &c. And surrenders up his Soul, as it were with his own hands, into the hands of his heavenly Father, saying with David, <sup>x</sup> Into thy hands, O Father, I commend my soul; for thou hast redeemed me, O Lord thou God of truth. And saying with Stephen,

Stephen, \* *Lord Jesus receive my spirit.* He no sooner yields up his sacred Ghost, but immediately the <sup>a</sup> *Holy Angels*, who attended upon him from his *Birth*, unto his *Death*,  
<sup>b</sup> carry and accompany his *Soul* into heaven, as they did the *Soul* of *Lazarus* into *Abraham's bosom*,  
<sup>c</sup> which is the Kingdom of Heaven, whither onely good *Angels*, and good *Works* do accompany the *Soul*; the one to deliver their  
<sup>d</sup> charge; the other to receive their  
<sup>e</sup> reward.

The *Body* in convenient time, as the sanctified <sup>f</sup> *Temple* of the HOLY GHOST, the <sup>g</sup> *Members* of CHRIST, nourished by his *Body*, the <sup>h</sup> price of the blood of the *Sonne of GOD*, is by his fellow-brethren, reverently laid to <sup>i</sup> sleep in his grave, as in the *bed of Christ*: in an assured hope to <sup>k</sup> awake in the *Resurrection of the Just*, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect, not onely the *soules*, but the very *bodies* of the faithful

\* Acts 7.59  
<sup>a</sup> Mat. 18. 10.  
 Acts. 12. 15  
 & 27. 23.  
<sup>b</sup> Lu. 16. 22  
<sup>c</sup> Mat. 8. 11  
 Lu. 32. 18  
 Eph. 5. 10.  
 Heb. 11. 9,  
 10. 16. &  
 12. 22, 23.  
 Lu. 19. 9.  
 and 9. 31.  
<sup>d</sup> Ps. 91. 11  
 Heb. 1. 14.  
<sup>e</sup> Apoc. 14. 13. & 12. 13  
<sup>f</sup> 1 Cor. 15  
<sup>g</sup> 1 Cor. 6. 15  
 Mar. 26. 20  
<sup>h</sup> 1 Cor. 6. 20.  
 1 Pet. 1. 19  
<sup>i</sup> 1 Thes. 4. 14.  
<sup>k</sup> Dan. 12. 2  
 1 Joh. 5. 28, 29.  
 Lu. 14. 14.  
 1 Thes. 4. 16, 17.  
 Apoc. 14. 13.

faithfull also are termed *blessed*.

Thus far the *blessedness* of the soul and body of the regenerate man *in death*. Now let us see the *blessedness* of his soul and body *after death*.

3. *Meditations of the blessed Estate of the regenerate man after death.*

**T**His state hath three degrees.  
1. From the Day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts *eternally*.

As soon as ever the regenerate man hath yielded up his Soul unto Christ, the holy Angels take her into their custody, and immediately <sup>a</sup> carry her into *Heaven*, and there present her <sup>b</sup> before Christ, where she is crowned with a <sup>c</sup> crown of righteousness and glory; not which shee hath deserved by her good works, but which God hath promised

<sup>a</sup> Luke 16.

22.

<sup>b</sup> Heb. 1. 14

& 12. 24.

<sup>c</sup> 2 Ti. 4. 8.

Apoc. 2. 10

1 Pet 5.



misfed of his free goodnes to all those who of love, have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy Soul! which was wont to see but misery and sinners, now to behold the face of the God of glory? Yea, to see Christ welcoming thee, as soon as thou art presented before him by the holy Angels, with an Euge bone serve! well done, and welcome good and faithful servant, &c. enter into thy Masters joy. And what joy will this be, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers. All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors, and all the souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints who departed before thee in the true Faith of Christ, standing before Gods Throne in blifs and glory? If the Queen of Sheba, beholding the glory and attendance given to Salomon, as it

Col. 1.6.  
Ephes. 1.2.

*a* 1 Kings  
10. 8.

*b* Luke 15.  
7.

*c* 2 Tim.  
4. 8.

it were, *ravished* therewith, brake out and said, <sup>a</sup> *Happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy wisdom: How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Company? to behold the blessed Face of Christ, and to hear all the treasures of his divine wisdom! How shalt thou rejoyce to see so many thousand thousands welcomming thee into their Heavenly Society! for as they all <sup>b</sup> rejoyced at thy conversion, so will they now be much more joyful to behold thy Coronation; and to see thee receive thy Crown which was laid up for thee against thy coming. For there the <sup>c</sup> Crown of Martyrdom shall be put on the head of a Martyr, who for Christs Gospels sake indured torments: the Crown of Virginity on the head of a Virgin, which subdued Concupiscence: the Crown of Piety and Chastity on the head of them, who sincerely professed Christ, and kept their wedlock-bed undefiled*



undefiled ; the *Crown of good works* on the good *Almes givers* head, who liberally relieved the poor, the *Crown of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently express the rejoycing of this \* Heavenly company, to see thee thus crowned with glory, arrayed with the shining Robe of righteousness, and to behold the *Palm of Victory* put into thy hand ? Oh, what gratulation will there be, that thou hast escaped all the miseries of the World, the *snares* of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness ? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct joyes as they have *companions* of their joy. And in this joyfull and blessed estate, the *Soul* rejoyceth with

\* Apo. 7. 9.

*a* Apo. 7. 9.

*Christ* in Heaven till the *Resurrection*; when as the *a* number of her Fellow-servants and Brethren be fulfilled, which the Lord termeth but a *little season*.

The *second degree* of mans blessedness after death, is from the *Resurrection* to the pronouncing of the *final Sentence*. For at the last day,

*b* 2 Pet. 3.

10, 12, 13.

*c* 1 Cor.

15. 52.

1 Theff. 4.

Joh. 5. 28.

Ezek. 37.

1. The *Elementary Heavens*, Earth, and all things therein, shall be *b* dissolved, and purified with fire.

*d* Ro. 8. 11

Rom. 5. 17

1 Cor. 16.

22.

Phil. 3. 10,

11.

1 Theff. 4.

14.

2. At the *c* sound of the last Trumpet, or voice of *Christ* the Archangel, the very same bodies, which the *Elect* had before (though turned to dust and earth) shall arise again. And in the same instant, every mans Soul shall re-enter into his own body by virtue of the *d* Resurrection of *Christ*, their head; and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them

them to *ashes*; yet shall the *Elect* find it true at that day, that \* *not an hair of their head is perished.*

3. They shall come forth out of their *graves*, like so many *Josephs* out of *Prison*, or *Daniels* out of the *Lyons dens*, or *Jonahs* out of the *Whales belly.*

4. All the bodies of the *Elect* being thus made *alive* shall rise in that *perfection of nature*, whereunto they should have attained by their *natural temperament*, if no *impediment* had hindered; and in that *vigor of age* that a perfect man is at about three and thirty years old, each in their \* *proper sex.* Whereunto *Divines* think the *Apostle* alludeth, when he saith, *till we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ.* Whatsoever *imperfection* was before in the body (as *blindness, lameness, crookedness*) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* be *blear-ey'd*, nor *Mephibosheth* be lame; for if *David* would not have

\* Mat. 19.

30.

Dan. 4. 12

1 Thes. 4.

14.

Par est po-

testas Dei

ad institu-

endos & re-

stituendos

homines.

Athenag.

lsa. 65. 20.

\* Tertul. de

Resurrect.

c. 6. Hier.

Epi. 27. &

61. Aug. l.

12. de civ.

Dei, c. 17.

& omnes

Theolog. in

4. Sent.

dist. 144.

Eph. 4. 13.

Ita commu-

niter cre-

dunt Theo-

logi in 4.

Sent. dist. 4.

Vide Aug.

de Civit.

Dei, lib. 22

c. 15. & 16

\*Psal. 105.  
37.  
Pf. 35. 16.

the *blind* and *lame* to come into his house; much less will Christ have *blindness* and *lameness* to dwell in his Heavenly Habitation. Christ made all the *Blind* to see, the *Dumb* to speak, the *Deaf* to hear, the *Lame* to walk, &c. that came to him, to seek his grace on earth; much more will he heal all their *imperfections*, whom he will admit to his glory in Heaven. Among those Tribes, there is not one \* feeble; but the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age, or stature, the ἀνάστασις, or new creation from death, shall every way be more perfect than the παλαιάσις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the *Elect* being thus raised, shall have four most excel-

excellent and supernatural qualities: For,

1. They shall be raised in \*power, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of meat, drink, sleep, and other former helps.
2. In \*incorruption, whereby they shall never be subject to any manner of \*imperfections, blemish, sickness, or death.
3. In \*glory, whereby their bodies shall shine as bright as the Sun in the firmament; & which being made transparent, their souls shall \*shine through, far more glorious than their bodies. Three glimpses of which glory was seen; First, in \*Moses face: Secondly, in the \*transfiguration: Thirdly, in \*Stephens countenance. Three instances and assurances of the glorification of our bodies, at  
F 3 that

\* 1 Cor.  
15. 43.

\* 1 Cor. 15.  
41.

\* 1sa. 61.

20.

Ang. Encb.

b 90.

\* Mat. 13.

43.

Dan. 2. 13

Luk. 9. 31.

Zach 9. 10

\* Thes. 4.

17.

\* Ex. 34.

27.

\* Mat. 17. 2

\* Acts 6. 15

\* 2 Sam.  
18. 4.

\* Hebr. 6. 4.

\* ubi valet  
spiritus, ibi  
erit & cor-  
pus. Aug.  
Mat. 24. 28

that glorious day. Then shall  
\* David lay aside his Shep-  
herds weed, and put on the  
robe of the Kings Son Je-  
sus, not Jonathan. Then e-  
very true Mordechai (who  
mourned under the Sack-  
cloth of this corrupt flesh)  
shall be arrayed with the  
Kings royal apparel, and  
have the Crown royal set  
upon his head, that all the  
world may see \* how it shall  
be done to him whom the  
King of Kings delighteth to  
honour. If now the rising of  
one Sun makes the morning  
so glorious; how glorious  
shall that day be, when in-  
numerable millions of mil-  
lions of bodies of Saints and  
Angels shall appear more  
glorious than the brightness  
of the Sun! the body of Christ  
in glory surpassing all.

4. In \* Agility, whereby  
our bodies shall be able to  
ascend, and meet the Lord

at

at his glorious comming in the  
aire, as Eagles flying unto  
their blessed carcases. To this  
agility of the Saints glorious  
bodies, the Prophet alludes,  
saying; \* They shall renew  
their strength, they shall mount  
up with wings as Eagles; they  
shall run, and not be weary,  
they shall walk, and not faint.  
And to this state may that  
saying of *Wisdom* be referred:  
In the time of their vision they  
shall shine, and run to and  
fro, as sparks among the stub-  
ble.

And in respect of these  
four qualities, Paul calleth  
the raised bodies of the E-  
lect, *Spiritual*; for they shall  
be spiritual in qualities, but  
the same still in substance.

And howsoever sin and corrup-  
tion make a man in this state of  
mortality lower than Angels; yet  
surely when God shall thus crown  
him with glory and honour, I cannot  
see, how Man shall be any thing

\* Isai. 40.

31.

Wisd. 3.7.

1 Cor. 15.

46.

*Spiritualia*

*post resur-*

*rectionem*

*erunt cor-*

*pora non*

*quia corpo-*

*ra esse de-*

*sistant, sed*

*quia spiritu*

*vivificante*

*subsistent.*

Aug. li. 13.

de civit.

Doi. c. 22.

Psal. 8.3.



<sup>a</sup> Phil. 3.  
21.

<sup>b</sup> Heb. 3.  
16.

<sup>c</sup> Heb. 1. 14  
Pl. 91. 11.

<sup>d</sup> Jude v. 6.  
<sup>2</sup> Pet. 2. 4.

<sup>e</sup> 2 Pet. 3.  
11, 12.

*inferiour to Angels*: For are they *Spirits*? So is *Man* also in respect of his *Soul*; yea, more than this, they shall have also a spiritual body, <sup>a</sup> *fashioned like unto the glorious body* of the Lord *Jesus Christ*, in whom mans <sup>b</sup> *nature* is exalted by a *personal union*, into the *glory* of the *God-head*, and individual society of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *spirits*, appointed to be <sup>c</sup> *Ministers* unto the *Elect*; and as many of them, who at the first <sup>d</sup> *disdained* this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the *dignity* of *Angels*, but extols the greatness of *Gods love* to *Mankind*.

But as for all the *Elect*, who at that second and sudden coming of *Christ*, shall be found *quick* and *living*: The <sup>e</sup> *fire* that shall burn up the corruption of the world, and the works therein, shall in a

\* *moment*

## The Practice of Piety.

III

\* *moment*, in the *twinkling of an eye*, overtake them as it \* *finds* them, either *grinding* in the *mill* of provision, or walking in the *fields* of pleasure, or lying in the *bed* of ease; and so (burning up their dross and corruption) of *mortal*, make them *immortal* bodies; and this *change* shall be unto them instead of *death*.

Then shall the *Soul* with joyfulness greet her body, saying, \* *Oh, well met again, my dear sister!* How sweet is thy voice! how comely is thy countenance, having lien hid so long in the \* *cliffs* of the *rocks*, and in the secret places of the *grave!* thou art indeed an *habitation* fit, not onely for me to dwell in, but such as the Holy Ghost thinks meet to reside in, as his *Temple* for ever. The *Winter* of our *affliction* is now past; the *storm* of our *misery* is blown over and gone. The *Bodies* of our *Elect* Brethren, appear more glorious than the *Lilly-flowers* on the earth; the time of singing *Hallelujah* is come, and the voice of the *trumpet* is heard in

\* Lu. 17. 31  
\* 1 Cor.  
15. 51.

\* The *Elect*  
*Souls* *Apo-*  
*strophe* to  
her body  
at her first  
meeting  
in the re-  
surrecti-  
on.  
\* Cant. 2.  
14.

the Land. Thou hast been my *Yoke-fellow* in the Lords labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall we enter together into our *Master's* joy. As thou hast born with me the Cross, so shalt thou now wear with me the Crown. As thou hast with me *sowed* plenteously in tears, so shalt thou *reap* with me abundantly in joy. O *blessed*, aye *blessed* be that God! who (when yonder *reprobates* spent their whole time in *Pride, fleshly lusts, eating, drinking, and prophane vanities*) gave us grace to joyn together in *watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the Poor, exercising (in all humility) the works of Piety to God, and walking conscionably in the duties of our calling towards men.* Thou shalt anon hear *no mention* of thy *sins*, for they are *remitted* and *covered*: but every *good-work*, which thou hast done for the *Lords* sake, shall

\* Psal. 32.

I.

shall be rehearsed, and rewarded.

Chear up thy heart; for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious *Angels*, like so many <sup>a</sup> *Gabriels* flying toward us, to tell us, <sup>b</sup> that the day of our Redemption is come, and to convey us in the clouds, to meet our Redeemer in the Air. Lo, they are at hand; <sup>c</sup> *Arise therefore my Dove, my Love, my fair one, and come away.* And so like <sup>d</sup> *Roes*, or young *Harts*, they run with *Angels* towards Christ over the trembling mountains of *Bether*.

6. Both quick and dead being thus revived and glorified, shall forthwith (by the Ministry of Gods holy *Angels*) be<sup>e</sup> gathered from all the quarters and parts of the world, and <sup>f</sup> caught up together in the Clouds to meet the Lord in the Air, and so shall come with him, as a part of his glorious train, & to judge the Reprobates and evil *Angels*. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve Tribes, who refused to hear the

<sup>a</sup> Dan. 9.

21, &c.

<sup>b</sup> Luk. 21.

28.

<sup>c</sup> Can. 2.

1, 3.

<sup>d</sup> Ver. 17.

<sup>e</sup> Luk. 17.

34, 35, 36.

<sup>f</sup> 1 Thes. 4.

17.

<sup>g</sup> 1 Cor. 6.

2, 3.

the Gospel preached by their Ministry,) And all the *Saints* (in honor and order) shall stand, next unto them, as <sup>a</sup> Judges also, to judge the evil angels and earthly-minded men. And as every of them received <sup>b</sup> grace in this life, to be more zealous of his glory, and more faithful in his service than others; so shall their <sup>c</sup> glory and reward be greater than others in that day.

<sup>a</sup> 1 Cor. 6. 2, 3.  
<sup>b</sup> Apoc. 22. 12.  
<sup>c</sup> Rom. 26. 2.  
 2 Cor. 9. 6.  
 Joh. 14. 1.  
<sup>d</sup> 1 Thes. 4. 17.

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the <sup>d</sup> Air, over the valley of Jehosaphat, by Mount Olivet, near unto Jerusalem, Eastward from the Temple as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much in plain words: <sup>e</sup> I will gather all Nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty One to come down, O Lord: Let the Heathen be weakned, and come up to the valley of Jehosaphat; for there will I sit to Judge all the Heathen round about. Jehosaphat signifieth the

<sup>e</sup> Joel 3. 1, 2, &c.  
 Ver. 11. 13  
 2 Chr. 20. 29.

the

the Lord will judge. And this valley was so called, from the great victory which the Lord gave \* *Jehoshaphat*, and his people, over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which Victory was a Type of the final victory which *Christ*, the supreme Judge, shall give his Elect over all their enemies in that place, at the last day, as all the *Jews* interpret it. See *Zach.* 14. 4, 5. *Psal.* 51. 1, 2, &c. all agreeing, that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame, so over that place his glorious Throne shall be erected in the *Air*, when he shall appear in Judgement, to manifest his Majesty and glory: For it is meet that *Christ* should in that place judge the World with righteous judgement, where he himself was unjustly judged and condemned.

3. Because, that seeing the Angels shall be sent to gather together the Elect from the four winds, from

the Gospel, suffered his passion, and entered into his glory. *Carib.* in *Gen.* 28. one

' Near this valley was Mount *Moriah*, where *Abraham* sacrificed *Isaac*, *Gen.* 22. *Jacob* saw Angels ascending and descending, on a ladder, *Gen.* 28. The Angel put up his sword, and fire from heaven burnt the sacrifice in *Araunah's* floor, *2 Sam.* 24. *Solomon* builded the Temple, *2 Chron.* 3. 1. *Christ* preached



\* The Sea beyond Jordan towards Ty-rus cutteth the midst of the World.

And Ezck. saith of Ierusal m, In medio gentium posui eam :

That from Sion, as from a centre, the Law should be published to all Nations, & there all Nations shall be judged according to the Law.

Rom. 2. 12.

Acts 1. 11.

Richard. de villa nova.

Thom. in 1 Sent. Dist.

47, 48.

one end of heaven to the other : It is most probable that the place *whither* they shall be gathered to, shall be near *Ierusalem*, and the *Valley of Iehosaphat*; which \**Cosmographers* describe to be in the midst of the superficies of the earth; if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olaver*, which is over the *Valley of Iehosaphat*, so he shall in like manner come down from Heaven. This is the opinion of *Aquinas*, and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is set in his glorious *Throne*, and all the many thousands of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him; and the body of *Christ* in glory and brightness surpassing them all : The *Reprobates* being separate, and remaining beneath upon the



the earth (for the <sup>a</sup> right hand signifieth a *blessed*, the left hand a *curst* Estate.) *Christ* will first pronounce the sentence of *absolution* and *bliss* upon the *Elect*: First, because he will thereby <sup>\*</sup> increase the grief of the Reprobate that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgement*. And thus from his *Throne of Majesty* in the *Air*, he shall (in the sight and hearing of all the world) pronounce unto his *Elect*, <sup>\*</sup> *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world, &c.*

*Come ye* ] Here is our blessed union with *Christ*, and by him with the whole *Trinity*.

*Blessed* ] Here is our absolution from all sins, and our plenary endowments with all *grace* and *happiness*.

*Of my Father* ] Here is the *Author* from whom, by *Christ*, proceeds our *felicity*.

*Inherit* ] Here is our *Adoption*.

<sup>\*</sup> Mar. 19. 28.

Hilar. in Cant. 21. Ansel. in Mat. c. 25.

<sup>\*</sup> Ps. 145 9.

Isa. 28. 21. Ad pœnas tardus Deus est, ad præmia relax.

<sup>\*</sup> Mar. 25.

34.

The

*The Kingdom* ] Behold our Birth-right in possession.

*Prepared* ] See Gods Fatherly care for his chosen.

*From the foundation of the world* ] O the free, eternal, unchangeable Election of God!

How much are those soules bound to love God, who of his meer good will and pleasure, chose and \* loved them, before they had done either good or evil.

\* Rom. 9.  
3.

*For I was hungry, &c.* ] O the Goodness of Christ, who takes notice of all the good works of his Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake as if it had been done to himself! Come ye to me, in whom ye have \* believed, before ye saw me; and whom ye have loved and sought for with so much devotion, and through so many tribulations; Come now from labour, to rest; from disgrace, to glory; from the jaws of Death, to the joyes of eternal Life. For my sake ye

\* Joh. 20.  
29.  
1 Pet. 1.8.

ye have been *railed upon*, \* *reviled*, and *curfed*: But now it shall appear to all those *curfed Esaus*, that you are the true *Jacobs*, that shall receive your *Heavenly Fathers blessing*; and *blessed* shall you be. Your \* *Fathers*, *Mothers*, and *nearest kindred* forsook, and cast you off, for my *Truths sake*, which you maintained; but now \* *my Father* will be unto you a *Father*, and you shall be his *Sons* and *Daughters* for ever. You were cast out of your *lands* and *livings*, and forsook all for my *sake* and the *Gospels*. But that it may appear that you have not *lost* your *gain*, but *gained* by your *loss*; instead of an *Earthly inheritance* and *possessions*, you shall possess with me the *inheritance* of my *Heavenly Kingdom*; where you shall be for *love*, *Sons*; for *birth-right*, *Heirs*; for *dignity*, *Kings*; for *holiness*, *Priests*, and you may be bold to enter into the *possession* thereof now, because my *Father* prepared, and kept it for you ever since the *first foundation* of the world was laid.

Immediately

\* Mat 5.

11.

\* Psal. 27.

10.

Mat. 19. 29

\* Joh. 20.

17.

2 Cor. 6.

18.

\* 2 Tim.  
4. 8.  
1 Pet. 5. 4.  
Apoc 4. 5.

\* Apoc. 4.  
10.

Immediately after this sentence of *absolution* and *benediction* every one receiveth his Crown, which \* *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his grace and mercy unto the *Faith* and *good works* of all them that loved that *his appearing*. Then every one taking his \* *Crown* from his *Head*, shall lay it down (as it were) at the feet of *Christ*; and prostrating themselves, shall with *one heart* and *voice*, in an heavenly sort and consort, say, *Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation, and hast made us unto our God, Kings, and Priests, to reign with thee in thy Kingdom for evermore, Amen.*

\* 1 Cor. 6.  
1, 2, &c.  
Mat. 13. 13.

Then shall they sit in their *Thrones* and *Order*, as \* *Judges* of the *Reprobates*, and *evil Angels*, by *approving*, and *giving testimony* to the *righteous*

righteous sentence and judgement of *Christ* the *supreme Judge*.

After the pronouncing of the *Reprobates* sentence of condemnation, *Christ* will perform two solemn *Actions*.

1. The presenting of all the *Elect* unto his *Father*. \* Behold, O righteous *Father*, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the *World* hated them, because they were not of the *World*, even as I was not of the *World*. \* And now, *Father*, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, and that I may be in them, and thou in me, that they may be made perfect in one; that the *world* may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. *Christ* shall \* deliver up the *Kingdom* to *God*, even the *Father*, that is, shall cease to execute his office of *Mediatorship*, whereby as he

\* Joh. 17.  
12, 14, 23,  
24.

\* Joh. 12.  
16.

\* 1 Cor. 15.  
24.

is

is King, Priest, Prophet, and supreme Head of the Church, he suppressed his enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that this Kingdom of grace over his Church in this world ceasing, he shall rule immediately as he is God, equal with the Father, and the Holy Ghost in his Kingdom of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished, but that the glory of his God-head shall be more manifested; so that as he is God, he shall from thenceforth in all fulnesse, without all external means, rule all in all.

From this Tribunal seat, Christ shall arise, and with all his glorious Company of Elect Angels and Saints, he shall go up triumphantly in order and array unto the heaven of heavens, with such an heavenly noise and musick, that now may that song of David be truly verified;  
 \* God is gone up with a triumph;  
 The Lord with the sound of the trumpets. Sing praises to God, sing praises,  
 sing

\* Psal. 47.

5, 9.

*sing praises unto our King, sing praises; for God is the King of all the earth, he is greatly to be exalted. And that Marriage-song of John, Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelnjah; for the Lord God omnipotent reigneth.*

Ver. 7.

Ver. 8.

The third and last degree of the blessed estate of a *Regenerated Man* after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Meditations of the blessed estate of a Regenerate man in Heaven after he hath received his sentence of Absolution before the Tribunal seat of Christ at the last day of Judgement.*

**H**ere my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent bliss, and \* eternal weight of glory (whereof all the  
af-

\* 2 Cor. 4.  
17.  
Rom. 8. 18



*afflictions of this present life are not worthy* ) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus :

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects;

1. Of the *Place*.
3. Of the *Object*.
4. Of the *Prerogative* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. *Of the Place.*

\* 1 King. 8.

\* 2 Cor.

12. 24.

**T**He place is the \* *Heaven of Heavens*, or the \* *third heaven* called *Paradise*; whither Christ (in his humane nature) ascended far above all visible heavens. *The Bridegroom's Chamber*, which by the firmament,

mament, as by an \* azured curtain spangled with glittering *starres* and glorious *Planets*, is bid, that we cannot behold it with these corruptible eyes of Flesh. The *Holy Ghost* (framing himself to our weaknesse) describes the glory of that place (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the \* *Heavenly Jerusalem*. Where only God and his people (who are saved and written in the *Lambs Book*) do inhabit: all built of pure Gold, like unto clear glasse or *Chrystal*: the walls of *Jasper Stone*: the foundations of the walls, with twelve manner of precious stones, having twelve gates, each built of one pearle: three gates towards each of the four corners of the *World*: and at each gate an *Angel* (as so many Porters) that no unclean thing should enter into it. It is four-square, therefore perfect: the length, the breadth, and height of it are equal, 12000 *Furlongs* every

\* *Ps.* 19. 5.  
*Mat.* 25. 10

\* *Apoc.* 21.  
2, &c.  
*Ver.* 24. &  
27.  
*Ver.* 18.  
*Ver.* 11.  
*Ver.* 19, 20

*Ver.* 21.  
*Ver.* 13.  
*Ver.* 12.

*Ver.* 27.

*Ver.* 16.

Apoc. 11.  
1, 2.

every way; therefore glorious and spacious. Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Chrystal; therefore wholesom. And of either side the River is the Tree of Life, ever growing; which beareth twelve manner of fruits, and gives fruit every moneth; therefore fruitful. And the leaves of the Tree is health to the Nations; therefore bealthy. There is therefore no place so glorious by creation, so glorious with delectation, so rich in possession, so comfortable for habitation: For there the King is Christ; the Law is love; the honour, verity; the peace, felicity; the life, eternity. There is light without darkness; mirth without sadness; health without sickness; wealth without want; credit without disgrace; beauty without blemish; ease without labour; riches without rust; blessedness without misery, and consolation that never knows end. How truly may we cry out (with David) of this

this City,<sup>a</sup> *Glorious things are spoken of thee, O thou City of God, and yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that* <sup>b</sup> *no tongue is able to express, nor heart of man to conceive the glory thereof, as witnesseth St. \*Paul, who was in it, and saw it. O let us not then doat so much upon these wooden cottages, and houses of mouldring clay, which are but tents of ungodliness, and habitations of sinners; but let us look rather, and long for this* <sup>c</sup> *heavenly City, whose builder and maker is God;* <sup>d</sup> *Which he (Who is not ashamed to be called our God) hath prepared for us.*

<sup>a</sup> Ps. 87.3.

<sup>b</sup> 2 Cor. 12. 4.

<sup>\*</sup> 1 Cor. 2. 5.

<sup>c</sup> Heb. 11 10.

<sup>d</sup> Heb. 11. 6.

2. Of the Object.

**T**He blissful and glorious object of all intellectual and reasonable creatures in heaven is the God-head in Trinity of Persons; without which, there is neither joy, nor felicity; but the very ful-

G

ness

ness of joy consisteth in enjoying the same.

This *Object* we shall enjoy two wayes.

1. By a *beatifical vision* of God.

2. By possessing an *immediate communion* with his divine nature.

The \* *beatifical vision* of God, is that onely that can content the infinite minde of man. \* For every thing tendeth to his center. God is the center of the soul; therefore (like *Noah's Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde unless he might see the face of God. Therefore the whole Church prayeth so earnestly, God be merciful unto us, and cause his face to shine upon us. When *Paul* once had seen this blessed sight, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but *dung*; and all his life after was but fighting out, *cupio dissolvi*, I desire to be dissolved, and

\* *Visio Dei beatifica sola est summum bonum nostrum.* Aug. l. de Trin. c. 13.

\* *Fecisti nos domine ad te: inquietum igitur est cor nostrum donec requiescat in te.* Aug. Con- sulit. l. 1. c. 1. &c.

Ex. 33. 13. Psal. 67. 1. and 80. 1. Phil. 3. 8, 11. Phil. 1. 23.

and to be with Christ. And Christ prayed for all his Elect in his last Prayer, that they might obtain this blessed vision; † *Father, I will that they which thou hast given me be (Where?) even where I am; (to what end,?) that they may behold that my glory, &c.* † If Moses face did so shine when he had been with God but forty dayes, and seen but his back-parts, How shall we shine when we shall see him † *face to face for ever? and know him as we are known, and as he is?* Then shall the soul no longer be termed *Marah, bitterness*, but *Naomi, beautifulnes*; for the Lord shall turn her short bitterness to eternal beauty and blessedness, *Ruth* 1. 12.

The second means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in heaven. This we have, first by being (as members of Christ) united to his *Manhood*, and by the *manhood* (personally united to the Word) we are united to him, as he is God, and (by his God-head)

† Joh. 17.  
14.

† Ex. 34.  
29.  
Ex. 33. 31

† 1 Cor.  
13. 12.  
2 Cor. 3. 18  
1 Joh. 3. 2.

a Mat. 8.  
29.

b Ruth 3.  
29.

c Joh. 17.  
20, 21.

d 1 Cor.  
15. 18

to the whole *Trinity*. Reprobates at the last day shall see God ( as a just Judge ) to punish them ; but (for lack of this Communion) they shall have neither grace with him, nor glory from him. For want of this Communion, the devils (when they saw Christ ) cryed out, *Quid nobis tecum?* <sup>a</sup> *What have we to do with thee,* O Son of the most high God? but (by virtue of this Communion ) the penitent soul may boldly go and say unto Christ ( as Ruth unto Boaz ) <sup>b</sup> *Spread, O Christ, the wing of the garment of thy mercy over thine handmaid; for thou art my Kinsman.* This Communion God promised *Abraham* when he gave himself for his great reward, And <sup>c</sup> Christ prayeth for his whole Church to obtain it. This Communion Saint *Paul* expresth in one word, saying, <sup>d</sup> *That God shall be all in all unto us.* Indeed God is now all in all unto us; but by means and in a small measure. But in heaven, God himself immediately ( in fulness of measure, without all means )



means). will be unto us *all the good things*, that our souls and bodies can wish or desire. He himself will be *salvation* and joy to our souls, *life and health* to our bodies; *beauty* to our eyes; *musick* to our ears; *honey* to our mouths; *perfume* to our nostrils; *meat* to our bodies; *light* to our understanding; *contentment* to our wills, and *delight* to our hearts; and what can be lacking, where God *himself* will be the † *soul of our souls*? Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony, and goodness that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sparkles of those things which are in *infinite perfection* in God. And *in him* we shall enjoy them in a far *more perfect* and blessed manner. He *himself* will then supply their use; nay, the *best* creatures (which serve us now) shall not have the honour to serve us then. There will be † *no need of the Sun, nor of the Moon to shine in that City*; for the glory of

G 3

God

† Anima  
anima erit  
Deus, Ber.  
Non potest  
luminus re-  
tum condi-  
tor in se  
non habere  
quæ rebus à  
se conl. is  
dedit;  
quemad-  
modum sol  
astris.  
Hugo l. 4.  
de anima,  
cap. 15.

† Apo. 2.  
23.

*God doth light it.* No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is *excellent* in any Creatures, let us say to our selves, how much more *excellent* is he, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures *stronger* than themselves; out-run the *Sun* and *Moon* in discourse; prescribing many years before, in what courses they shall be *eclipsed*; let us say to our selves, \* *how admirable is the Wisdom of God*, who made men so wise! When we consider the strength of Whales and Elephants, the Tempest of Winds, and terrour of Thunder, let us say to our selves, *how strong, how mighty, how terrible is that God*, that makes these mighty and fearfull Creatures! When we tast things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these Crea-  
tures

\* Seneca  
de ben fi-  
ciis, lib. 2.  
cap. 9.

tures have received this *sweetnesse* ! When we behold the admirable colours which are in *Flowers* and *Birds* , and the lovely *beauty* of *Women*, let us say, how *fair* is that God that made these so fair !

And if our loving God hath thus provided us so many *excellent* delights , for our passage thorow this \* *Bochim*, or valley of teares, what are these pleasures which he hath prepared for us , when we shall enter into the *Palace* of our *Masters* joy ? How shall our souls be there ravished with the love of so *lovely* a God ? So glorious is the *object* of heavenly *Saints* : So amiable is the *sight* of our gracious *Saviour*.

\* Judg. 2. 5

3. *Of the Prerogatives which the Elect shall enjoy in heaven.*

**B**Y reason of this Communion with God, the *Elect* in heaven shall have four super-excellent *Prerogatives*.

1. They shall have the *Kingdom*

a Mat. 25.  
 1 Pet. 1.4.  
 Eph. 2.1.9.  
 Heb. 12.22  
 b Act. 2.2.  
 26.

c Act. 12.  
 28.  
 d 1 Pet. 1.  
 18.

e Apoc. 5.  
 10.  
 1 Pet. 2.9.  
 Ro. 16.10.

f 1 Pet. 2.5  
 Heb. 13.15

g Mat. 13  
 43.

of heaven for their <sup>a</sup> inheritance; and they shall be free Denizens of the heavenly Jerusalem. Saint <sup>b</sup> Paul (by being a free Citizen of Rome) escaped whipping; but they, who are once free Citizens of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a <sup>c</sup> great sum of money, but with the <sup>d</sup> precious blood of the Son of God.

2. They shall be all <sup>e</sup> Kings and Priests; spiritual Kings to reign with CHRIST, and to triumph over Satan, the World, and Reprobates; and spiritual Priests to offer unto God the <sup>f</sup> spiritual Sacrifice of praise and thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to poor Parents, that have many children! If they breed them up in the fear of God, to be true Christians, then are they Parents to so many Kings and Priests.

3. Their bodies shall <sup>g</sup> shine as the brightness

brightness of the *Sun* in the firmament, like the <sup>a</sup> glorious Body of Christ, which shined *brighter* than the <sup>b</sup> Sun at Noon, when it appeared to Saint *Paul*. A glimpse of which <sup>c</sup> glorious brightness appeared in the Bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*; yea, a <sup>d</sup> *spiritual body*; not in substance, but in quality; preserved by *spiritual means*, and having (as an Angel) agility to *ascend* or *descend*. Oh what an honour is it, that our bodies (falling *more vile* than a *carion*) should thus arise in *glory*, like unto the body of the *Sun* of *God*!

4. Lastly, they, (together with all the holy Angels) *there*, keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the aye-blessed *Trinity*, for the *creating*, *redeeming*, and *sanctifying* of the Church: And for his power, wisdom, justice, mercy, and good-

G 3.                      ness

<sup>a</sup> Phil. 3.  
21.

<sup>b</sup> Acts 12.  
6.

<sup>c</sup> Luke 9.  
31.  
Mat. 9. 3.

<sup>d</sup> 1 Cor.  
15. 43, 44.

1 Thes. 4.  
1.

ness in the government of Heaven and Earth. When thou hearest a sweet consort of *Musick*, meditate how happy thou shalt be, when ( with the Quire of Heavenly *Angels and Saints*) thou shalt sing a part in that spiritual *Hallelujah*, on that eternal blessed Sabbath, where there shall be such variety of pleasures, and satiety of joyes, as neither know tediousness in doing, nor end in delighting.

#### 4. Of the effects of those Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, five notable effects.

† 1 Cor. 1  
10.  
Aug. soli-  
loq. cap. 36.  
Nihil  
notum in  
t r r i, n: bil  
ignotum in  
cæ'o.

1. **T**hey shall † know God, with a perfect knowledge so farr as Creatures can possibly comprehend the Creator. For there we shall see, the Word the Creator; and in the Word, all creatures that by the Word were created; so that

that we shall not need to learn ( of the things which were made ) the knowledge of *him* by whom *all* things were *made*. The *excellenteſt* creatures in this life are but as a <sup>a</sup> *dark vail* drawn betwixt God and us; but when this *vail* shall be <sup>b</sup> drawn aside, then shall we see God *face to face*, and *know him as we are known*.

We shall know the power of the *Father*, the wisdom of the *Son*, the grace of the *Holy Ghost*, & the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friends, (who died in the faith of Christ) but also *all* the faithful that *ever were*, or *shall be*. For,

1. Christ tells the Jews, that they shall see <sup>c</sup> *Abraham, Isaac, and Jacob*, and *all the Prophets in the Kingdom of God*: therefore we shall know them.

2. *Adam* in his innocency knew Eve to be <sup>d</sup> *bone of his bone, and flesh of his flesh*, as soon as he awaked. Much more then shall we know

a 1 Cor.

13. 12.

b 2 Cor. 3.

16.

Res vere  
sunt in  
mundo in-  
visibili, in  
mundo vi-  
sibili um-  
brarum.  
Herm.

c Lu. 13. 28

d C. 1. 2.  
23.

our



our kindred, when ye shall awake perfected and glorified in the resurrection.

3. The Apostles knew Christ after his resurrection, and the <sup>a</sup> Saints which rose with him, and appeared in the holy City.

4. <sup>b</sup> Peter, James, and John knew Moses and Elias in the Transfiguration; how much more shall we know one another when we shall be all glorified?

5. <sup>c</sup> Dives knew Lazarus in Abraham's bosom; much more shall the Elect know one another in heaven.

6. Christ saith, that the <sup>d</sup> twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the twelve Tribes; therefore they shall be <sup>e</sup> known, and consequently the rest of the Saints.

7. Saint Paul saith, that at that day <sup>f</sup> we shall know as we are known of God; and <sup>g</sup> Augustine (out of this place comforteth a Widow, assuring her that as in this life, she saw her husband with external eyes,

a Mat. 27.

13.

b Mat. 17.

4.

c Lu. 16. 28

d Mat. 19.

28.

e 2 Cor. 6.

2, 3.

f 1 Cor. 13.

12.

g Aug. ad

Italicam

viduam.

Ep. 6.

eyes; so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be <sup>a</sup> gathered to their Fathers; therefore the knowledge of our friends remains.

9. <sup>b</sup> Love never falleth away; therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be <sup>c</sup> a declaration of the just judgments of God, when he shall <sup>d</sup> reward every man according to his works; and if every mans works be brought to light, much more the worker. And if wicked men shall account for every <sup>e</sup> idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the workes made manifest. Therefore (saith the Apostle).<sup>f</sup> Every man shall appear, to account for the work that he hath done.

<sup>a</sup> Gen. 25.  
35.

<sup>2</sup> Reg. 22.

<sup>b</sup> 1 Cor.  
13. 3.

<sup>c</sup> Rom. 2. 5

<sup>d</sup> Apoc. 22

12.

Eccl. 12.

14.

Rom. 2. 16

<sup>e</sup> Mat. 23.

36.

<sup>f</sup> 2 Cor. 5.

10.

a 1 Cor. 15  
24, 28.

b 1 Cor. 13  
11.

c Lumen est  
umbra Dei,  
& Deus est  
lumen lu-  
minis. Pla-  
to. Poli. 6.

one in his body, &c. See *Wisdom*, Chapter 5. Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomy* shall cease; yea Christ shall then<sup>a</sup> cease to rule, as he is *Mediator*, and rule all in all, as he is God equal with the Father, and the Holy Ghost.

The greatest *knowledge* that men can attain unto in this life, comes as farre short of the *knowledge* which we shall have in heaven, as the knowledge of a<sup>b</sup> child that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge* let them long to be Students of this *University*: For all the *light* by which we know any thing in this world, is nothing but the very<sup>c</sup> *shadow of God*. But when we shall know God in heaven, we shall (in him) know the *manner* of the work of the *Creation*, the *mysteries* of the work of our *Redemption*: yea so much knowledge as a *Creature* can possibly conceive and comprehend

prehend of the *Creator* and his works. But whilst we are in this life, we may say with <sup>a</sup> Job, *how little a portion bear we of him?* And assure our selves with *Syracides*, <sup>b</sup> *that there are greater things than these be, and that we have seen but a few of Gods works.*

<sup>a</sup> Job 26.  
14.

<sup>b</sup> Eccl. 42.  
32.

2. They shall love God with a perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself; the *measure* is to love him without measure: For in this life (<sup>c</sup> *knowing God but in part*) we love him but in part; but when the *Elect* in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

<sup>c</sup> 1 Cor.  
13. 12.

3. They shall be filled with all manner of divine pleasures. <sup>d</sup> *At thy right hand* (saith David) *there are pleasures for evermore: Yea,* <sup>e</sup> *they shall drink* (saith he) *out of the Rivers of pleasures.* For as soon as the soul

<sup>d</sup> Psal. 16.  
11.

<sup>e</sup> Ps. 36.8

soul is admitted into the *actual* fruition of the *beautifull* essence of God; she hath all the goodness, beauty, glory, and perfection of all creatures ( in all the world ) united together and at *once* presented unto her in the sight of God. If any be in love, there they shall enjoy that which is *more amiable*; If any delight in *fairness*, the fairest beauty is but a *dusty shadow* to that: he that delights in pleasures shall there find *infinite varieties*, without either interruption of *grief*, or distraction of *pain*: He that loveth *honour* shall there enjoy it without the disgrace of *cankered envie*; he that loveth *treasure* shall there possess it, and never be beguiled of it. There they shall have *knowledg* void of all *ignorance*; *health*, that no *sickness* shall *impair*; and *life*, that no *death* can *determine*. In a word, look how far this *wide world* surpasseth, for *light pleasures* and *comforts*, the dark and narrow womb wherein *thou wast conceived a child*, so much doth the *world to come* exceed in  
*joyes*

joyes, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They shall be replenished with an *unspeakable joy*. \* *In thy presence* (saith David) *is the fulness of joy*. And this joy shall arise chiefly from the *vision of God*, and partly from the sight of all the holy *Angels* and blessed *souls* of just and perfect men, who are in blis and glory with him.

\* Ps 16.1.

But especially from the blisful sight of JESUS, the \* *Mediator of the new Testament*, our *Emmanuel*, God made man. His sight will be the chief cause of our blis and joy. If the *Israelites* in *Jerusalem* so \* *shouted for joy, that the earth rang again, to see Solomon crown'd*, how shall the *Elect* rejoyce in Heaven, to see Christ (the true *Solomon*) adorned with glory? If *Iohn Baptist* at his presence did \* *leap in his mothers womb for joy*, how shall we exult for joy, when he will be, not only *with us*, but \* *in us* in heaven? If the

\* Heb. 12.  
24.

\* 1 Reg. 1.  
40.

\* Lu. 1.44.

\* Joh. 17.  
12.

- the *Wise men* rejoyced so greatly to find him a \* *Babe, lying in a manger*: how great shall the joy of the *Elect* be, to see him sit (as a King) in his *celestial throne*? If \* *Simeon* was glad to see him an Infant in the Temple, presented by the hands of the Priests; how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If \* *Joseph and Mary* were so joyful to find him in the midst of the Doctors, in the Temple, how glad shall our souls be, to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostle saith) \* *the eye hath not seen, ear hath not heard, nor the heart of man cannot conceive*; which because it cannot enter into us, we shall enter into it.
5. Lastly, they shall enjoy this blisful and glorious estate for evermore. Therefore it is termed, *everlasting life*; and *Christ* saith, that \* *our joy shall no man take from us*. All other joys (be they never so great) have an end. \* *Ahasuerus* feast lasted
- \* Mar. 2. 10
- \* Luk 2. 18
- \* Luk. 2. 40.  
*Facilime dicere possumus quid ibi non sit, quam quid ibi sit.* Aug. de sym. l. 7.
- \* 1 Cor. 2. 9  
 Mar. 2. 5. 21
- \* Joh. 16. 22.
- \* Hest. 1. 3.



lasted an hundred and eighty days. But he, and it, and all his joyes are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to Angels, to be satiated with all delights and joyes (but for a time) were much; but to enjoy them *for ever* without intermission of end, who can *hear* it, and not *admire* it! Who can *muse* of it, and not be *amazed* at it! All the Saints of Christ (as soon as they felt once but a true tast of these eternal joyes) counted all the *riches* and *pleasures* of this life to be but \* *loss* and *dung* in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either \* *sold*, or parted with all their earthly goods and possessions.

\* Phil. 3. 8.

\* Acts 2. 45.

*Christ* calleth all *Christians*, *Merchants*, Luke 19. And eternal life, a precious *pearl*; which a wise Merchant will purchase, though it cost

† Plutar.  
Apoph.  
Regum.

cost him *all that he hath*, Mat. 13.

† *Alexander* hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing; *Alexander* answered, that he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven so greatly renowned (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

† Heb. 11.  
10, 15, 16.

† Psal. 84.  
10.

*Abraham* and *Sara* left their own Country and possession, to † look for a City, whose builder and maker is God; and therefore bought no land, but only a place of burial. *David* preferreth one day in this place, before a thousand elsewhere; yea † to be a Door-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness.

*Elias*

*Elias earnestly <sup>a</sup> besought the Lord to receive his soul into his Kingdom, and went willingly (though in a <sup>b</sup> fiery Chariot) thither. Saint Paul having once seen Heaven) continually <sup>c</sup> desired to be dissolved, that he might be with Christ. St. Peter (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the dayes of his life ; saying, <sup>d</sup> Master, it is good for us to be here. How much better doth Peter now think it to be in Heaven it self? Christ ( a little before his death ) prayeth his Father <sup>e</sup> to receive him into that excellent glory. And the Apostle witnesseth, that <sup>f</sup> for the joy which was set before him ) he endured the cross, and despised the shame. If a man did but once see those joyes (if it were possible) he would endure an hundred deaths to enjoy that happines but one day.*

Saint <sup>g</sup> Augustine saith, that he would be content to endure the torments of Hell, to gain this joy, rather than to lose it. Ignatius ( St. Pauls Scholar )

*a* 1 Reg.

19 4.

*b* 2 Reg.

2. 15.

*c* Phil. 1.

23.

*d* Mat. 17.

4.

*e* Joh. 17.

5.

*f* Heb. 11.

2.

*g* Serm 31  
de Sanctis.

† Hier. in  
Catalogo.  
Iren. l. 3.  
Cont. Val-  
lent.

† Euseb. l.  
4. cap. 16.

† Nazian.  
de vita  
Basil.

† Ruth. i.  
16.

Scholar) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; *† Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the devil together let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed *† Policarp*, who would not by any terrours of any kind of death, be moved to deny Christ in the least measure. With the like resolution answered *† Basil* his persecutors, when they would terrifie him with death; *I will never (said he) fear death, which can do no more than restore me to him that made me.* If *† Ruth* left her own countrey, and followed *Naomi* her Mother-in-law, to go and dwell with her in the land of *Canaan* (which was but a type of Heaven) only upon that fame which she heard of the *God of Israel* (though she had no promise of any portion therein) how shouldest thou follow thy holy Mother the

the *Church*, to go unto *Christ* into the heavenly *Canaan*, wherein God hath given thee an *eternal inheritance*, assured by an holy *Covenant*, made in the Word of God, signed with the blood of his Sonne, and sealed with his Spirit and Sacraments? This shall be thine eternal *happinesse* in the Kingdom of Heaven, where thy life shall be a communion with the blessed Trinity; thy joy, the presence of the Lamb; thy exercises, singing; thy ditty, *Hallelujah*; thy consorts, Saints and Angels; where youth flourisheth, that never waxeth old; beauty lasteth, that never fadeth; love aboundeth, that never *cooleth*; health continueth, that never *slacketh*, and life remaineth that never *endereth*.

*Meditations directing a Christian how to apply to himself without delay, the foresaid knowledge of God and himself.*

**T**Hou seeest therefore, *O Man*, how wretched and cursed thy state

state is, by corruption of Nature, without Christ; insomuch, that whereas the Scriptures doe liken wicked men unto *Lyons, Beares, Bulls, Horses, Dogs*, and such like savage creatures in their lives; it is certain, that the condition of an unregenerated man, is in his death more vile than a *Dog*, or the filthiest creature in the world. For the Beast (being made but for mans use) when he dyeth, endeth all his miseries with his death. But man (indued with a *reasonable*, and an *immortal* soul, made after Gods *Image*, to serve God) when he ends the miseries of this life, must account for all his misdeeds, and begin to endure those miseries that *never* shall know end. No creature but *man* is liable to yield at his death an account for his life. The brute creatures not having reason, shall not be required to make any *account* for their *deeds*; and good *Angels*, though they have *reason*, yet shall they *yield no account* because they have no sin. And as  
for

for evil *Angels*, they are without *all hope*, already *condemned*, so that they need not make any further accounts, *Man* only in his death, must be *Gods accountant* for his life.

On the other side, thou seest (*O Man*) how happy and *blessed* thy estate is being truly *reconciled* unto God in Christ; in that (through the restoration of *Gods Image*, and thy restitution into thy *soveraignty* over other creatures thou art in this life *little inferior* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, in respect of thy Nature, exalted by a *personal Union* to the *Son of God*, and by him to the glory of the *Trinity* (*superiour* to the *Angels*;) a fellow-brother with *Angels* in spiritual grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an eternal communion with his Majesty.

Now therefore (*O impenitent Sinner*) in the bowels of *Christ Je-*

H

*sus*



*ſus* I entreat thee, nay, I conjure thee as thou tenderest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain, and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal life and happiness.

*Meditations on the hinderances which keep back a sinner from the Practice of Piety.*

**T**Hose hinderances are chiefly seven.

I. *An ignorant mistaking of the true meaning of certain places of the holy Scripture, and some other chief grounds of Christian Religion.*

The Scriptures mistaken are these;

I. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent

repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have \*repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter.

2. Mat. 11. 26. *Come unto me, all you that labour, and are heavy laden, and I will give you rest.* Hence the lowdest man collects, that he may come unto Christ when he list. But he must know, That no man ever comes to Christ, but he who (as Peter saith) \* Having known the way of righteousness, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ. To \* come unto Christ, is to repent and believe. And this no man can do, except his heavenly Father draweth him by his grace.

3. Rom. 8. 1. *There is no condem-*

H 2

nation

\* Heb. 12.  
17.  
Luke 13.  
24, 27.

\* 2 Pet. 2.  
20, 22.

\* Isa. I 18.  
Joh. 6. 35.  
Joh. 6. 44.

nation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh (as thou dost) but after the spirit, which thou didst never yet resolve to do.

\* Tit. 2.  
11, 12.

4. 1 Tim. 1. 15. Christ Jesus came into the world to save sinners, &c. True, but such sinners, who like St. Paul, are converted from their wicked life, not like thee, who still continuest in thy lewdness. For that \* grace of God which bringeth salvation unto all men, teacheth us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present World.

5. Prov. 24. 16. A just man falleth seven times in a day and riseth, &c. In a day, is not in the Text: which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin, what is this to thee, whose falls all men may see every day; but neither God, nor man, can at any time see thy  
thy

thy rising again by Repentance.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnal Christian gathers; that seeing the *best works* of the *best Saints* are no better, then his are good enough, and therefore he needs not much grieve, that his devotions are so *imperfect*. But *Isaiab* means not in this place, the *righteous works* of the *Regenerate*; as fervent prayers in the name of God; charitable *alms* from the bowels of *mercy*; suffering in the *Gospels* defence, the spoyl of goods, and spilling of blood, and such works which St. *Paul* calls the *\* fruit of the Spirit*. But the Prophet making an humble confession in the *name* of the *Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins separated from God, as *Lepers* are by their infected sores, and polluted cloaths from men; their *chiefest righteousness* could not be but *abominable* in his sight. And though our *best works*, compar-

\* Gal. 5. 22

<sup>a</sup> Apoc. 3. 8

<sup>b</sup> Apo 19. 8

<sup>c</sup> Jer. 13.

23.

<sup>d</sup> Zach. 3. 4

pared with *Christs righteousness*, are no better than *unclean rags*; yet in *Gods acceptance*, for *Christs sake*, they are called <sup>a</sup> *white raiment*; yea, <sup>b</sup> *pure fine linnen, and shining*; far unlike the <sup>c</sup> *Leopards spots*, and <sup>d</sup> *filthy garments*.

<sup>e</sup> Gal. 1. 15

Rom. 5. 8.

Joh. 9. 31.

<sup>f</sup> 1 Joh. 3. 9

1 Joh. 5. 18

7. Jam. 3. 2. *In many things we sin all*; True, but *Gods children sin not in all things*, as thou dost, without either *bridling their lusts*, or *mortifying their corruptions*; and though the *reliques of sin remain in the dearest children of God*, that they had need daily to cry, *Our father, which art in heaven; forgive us our trespasses*; yet in the <sup>c</sup> *New Testament*, none are properly called *sinners*, but the *unregenerate*; but the *Regenerate*, in respect of their *zealous endeavour to serve God in unfeigned holiness*, are every where called *Saints*. Inſomuch that St. John ſaith, that <sup>f</sup> *Whoſoever is born of God ſinneth not*, that is, liveth not in *wilfull filthineſs*, ſuffering ſin to reign in him, as thou doeſt. Deceive not thy ſelf with the name of

of a Christian ; whoſoever liveth in any cuſtomary groſs ſin , he liveth not in the ſtate of Grace.<sup>a</sup> *Let therefore* ( ſaith St. Paul ) *every one that nameth the name of Chriſt , depart from iniquity.* The regenerate ſin, but upon frailty ; they repent, and God doth pardon; therefore they ſin not to death. The reprobate ſin maliciously, ſinfully, & <sup>b</sup> delight therein: ſo that by their good will, ſin ſhall have them before they will leave it. They will not repent, and God will not pardon. Therefore their ſins are mortal ( ſaith St. John ) or rather immortal, as ſaith St. Paul, Rom. 2. 5. It is no excuſe therefore to ſay, we are all ſinners. True *Chriſtians*, thou ſeeſt, are all *Saints*.

8. Luke 23. 43. The Thief converted at the laſt gasp, was received to *Paradiſe* : What then ? If I may have but time to ſay, when I am dying, *Lord have mercy upon me*, I ſhall likewise be ſaved. But what if thou ſhalt not ? And yet many in that day ſhall ſay, <sup>c</sup> *Lord, Lord*, and the Lord will not know them. The

<sup>a</sup> 2 Tim.  
2. 19.

<sup>b</sup> 1 Joh. 5.  
10.

<sup>c</sup> Mar. 7.  
22, 23.

H 4                      thief

thief was saved, for he repented; but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to *late* repentance at thy *last end* on earth, thou be not driven to repent too late without end in hell.

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* O comfortable! But hear what Saint John saith in the same place, *My little children, these things write I unto you, that you sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sinne abounded, Grace did abound much more.* Oh sweet! but hear what St. Paul addeth; *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead in sin live any longer therein?* Ro. 6. 1, 2. This place teacheth us not to presume, but that we



we should not *despair*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are;

I. From the doctrine of *Justification* by faith only, a carnal Christian gathereth, *That good works are not necessary*. He commends others that do good works, but he perswades himself that he shall be saved by his faith, without doing any such matter. But he should know, that though \* good works are not necessary to *Justification*, yet they are necessary to *Salvation*; for, *we are Gods workmanship, created in Christ Jesus unto good works, which God hath predestinated that we should walk in them*. Whosoever therefore in \* years of discretion, bringeth not forth good works after he is called, he cannot be saved; neither was he ever predestinated to life eternal. Therefore the Scripture saith that \* Christ will reward every man according to his works. Christ re-

H 5

spects

\* Eph. 2.  
10.

\* Fulk  
Abim T. fl.  
Anno in  
Eph. 22.

\* Rom. 2.6.  
2 Cor 9.6.  
Apoc. 22.  
12.

- a Apo. 2 3  
 b Mar. 25  
 c 2 Tim. 4. 8.  
 d Rom. 2. 8  
 e 2 Tim. 6. 19.  
 f Gal. 5 9.  
 g Fid-*s sola*, non est  
*sola*: Fides  
*sola* iustifi-  
 cat, ut  
*oculus so-*  
*lus videt*,  
 Jam. 2 26.
- spectis in the *Angels* of the seven  
 Churches nothing but their <sup>a</sup> works,  
 and at the last day he will give the  
 heavenly inheritance only to them  
 who have done good works, <sup>b</sup> in feed-  
 ing the *hungry*, clothing the *na-*  
*ked*, &c. At that day <sup>c</sup> righteousness  
 shall wear the Crown: No righ-  
 teousness, no Crown: no good works  
 (according to a mans talent) no  
 reward from God unless it be <sup>d</sup> ven-  
 geance. To be rich in good works,  
 is the surest foundation of our  
 assurance <sup>e</sup> to obtain eternal life. For  
 good works are the true fruits of  
 a true faith, which apprehendeth  
 Christ, and his obedience, unto Sal-  
 vation. And no other faith <sup>f</sup> availeth  
 in Christ, but that which worketh by  
 love; and (but in the act of justifi-  
 cation) that faith which only iusti-  
 fieth is <sup>g</sup> never only, but ever accom-  
 panied with good works; as the Tree  
 with his fruits, the Sun with his  
 light, the fire with his heat, and wa-  
 ter with his moisture. And the faith  
 which doth not justify her self by  
 good works before men; is but a  
 dead

dead faith, which will never justify a mans soul before God. But a justifying faith <sup>a</sup> purifieth the heart, and <sup>b</sup> sanctifieth the whole man throughout.

II. From the doctrine of Gods eternal <sup>c</sup> Predestination, and unchangeable decree, he gathereth, that if he be predestinated to be saved he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but vain. But he should learn, that God hath predestinated to the meanes, as well as to the end. Whom therefore God hath predestinated to be saved, which is the <sup>d</sup> end he hath likewise predestinated to be first called, justified; and made conformable to the Image of his Son, which is the <sup>e</sup> means. And they (saith St. <sup>f</sup> Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the holy Spirit, in leaving

a Act. 15. 9.  
b Act. 16.  
18.  
1 Thes. 5.  
23.  
c Mar. 25.  
34.  
Eph. 1. 4.  
Eccl. 3 24.

d 1 Pet. 1 16  
e Rom. 8.  
29, 30.  
Joh 15. 16  
f 1 Pet. 1. 1. 2  
Nolite in  
Deo primū  
quære,  
sed in Chri-  
sto, in quo  
si te per fi-  
dem inve-  
neris, cer-  
tus esto, te  
esse ele-  
ctum.

leaving sin, and living a godly life ; then assure thy self, that thou art one of those, who art *infallibly predestinated* to everlasting salvation. If otherwise, blame not *Gods predestination*, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion it shall appear, both to \*Angels, and \*men, that thou didst belong to his Election. If thou wilt not, why should God save thee ?

III. When a carnal Christian hears, *that man hath not freewil unto good*, he looseth the reins to his own corrupt will, as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Author of sin in *suffering* man to run into this necessity. But he should know, that God gave *Adam free-will* to stand in his \*integrity if he would; but *man* abusing his free-will, lost both himself and it. Since the Fall, *Man* in his *state* of *corruption* hath free-will to evil, but not

\* Lu. 15. 10

\* Verſ. 24.

\* *Magnas  
homo liberi  
arbitrii*

*vices, cum  
conderetur,  
accepit: sed  
eas peccan-  
do amſit.*

*Aug. de  
ſpirit. &  
lit. cap. 3.*

*Ecc. 7. 20*

*Ecc. 15. 14*

*Homo male  
utens libero  
ſuo arbi-*

*trio, & ſe,  
& liberum  
ſuum arbi-*

*trium per-  
didit. Aug.*

*Ench. ad  
Laur. c. 13*

not to good; for in this state, <sup>a</sup>we are not (saith the Apostle) sufficient to think a good thought: And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the grace of God freeth his will unto good; so that he doth all the good things he doth, with a free-will; for so the Apostle saith, that <sup>b</sup>God of his own good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) <sup>c</sup>cleanse our selves from all filthinesse of the flesh and spirit, and finish our sanctification in the fear of God. And in this state every true Christian hath free-will, & as he increaseth in grace so doth his will in freedom; for <sup>d</sup>when the Son shall make us free, then shall we be free indeed; and <sup>e</sup>where the spirit of the Lord is, there is liberty; for the holy Spirit draws their minds, not by coercion; but by the Cords of Love, Cant. 1.4. by illuminating their mindes to know the truth, by changing their hearts to  
love

a 2 Cor. 3.5  
Per lapsum  
arbitrii  
libertas in  
naturalibus  
manca, in  
supernatu-  
ralibus a-  
missa est,  
donec gra-  
tia restitu-  
atur.

b Phil. 2.

12, 13.

c Acti agi-  
mus, The  
will is pas-  
sive in re-  
ceiving the  
first grace,  
afterward  
active in  
all good-  
nesse.

2 Cor. 7.1

d Joh 8.36

liberum ar-  
bitriū, non  
nisi gratia  
D*i* effici-  
tur liber. ii.

Aug. ad

Col c. 17.

e 2 Cor. 3.

17.

\* *Voluntas  
humana non  
libertate  
gratiam  
consequi-  
tur, sed  
gratia li-  
bertatem,  
Aug. de  
grat.*

\* *love the known truth; and by ena-  
bling every one of them (accord-  
ing to the measure of grace which  
he hath received) to do the good  
which he loveth. But thou wilt not  
use the freedom of thy will so far  
as God hath freed it; for thou dost  
many times wilfully (against Gods  
Law, to the hazard of thy soul)  
that, which (if the Kings Law for-  
bade under the penalty of death,  
or loss of thy worldly estate) thou  
wouldest not do. Make not there-  
fore thy want of Free-will unto  
good to be so much the cause of thy  
sin, as thy want of a loving heart  
to serve thy heavenly Father.*

IV. When the natural man  
hears, *that no man (since the fall) is  
able to fulfill the Law of God, and  
to keep all his Commandements,*  
he boldly presumes to sin as others  
do; he contents himself with a  
few good thoughts; and if he be  
not altogether as bad as the worst,  
he concludes, that he is as truly  
regenerate as the best. And every  
voluntary refusal of doing good, or  
with-

withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandments in truth, though he cannot in absolute perfection. Thus, with David, they<sup>a</sup> apply their hearts to fulfill Gods Commandments always unto the end: and then the<sup>b</sup> Spirit of Grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their<sup>c</sup> good will and endeavor, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience; and in this respect Saint John saith, that<sup>d</sup> Gods commandments are not burthenous: And Saint Paul saith, <sup>e</sup>I am able

to

a Ps. 119.  
112.

b Joel 2.  
28, 29.  
Zac. 12 10  
Quod jubet juvat.  
Aug.

c 2 Cor. 8.  
12.

d 1 Joh. 5. 3

e Phil. 4. 14



\* Luk. 1.

16.

\* Joh. 15.

10.

*to do all things, through the help of him that strengthneth me. And Zachary and Eliz. are said to \* walk in all the Commandements of the Lord without reproof. Hereupon Christ commends to his Disciples, the care \* of keeping of his Commandements as the truest testimony of our love unto him. So farr therefore doth a man love Christ, as he makes conscience to walk in his Commandements; and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Law's curse (which under the Old Testament was so terrible) is under the New (by the death of Christ) abolished to the regenerate; the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians; they require to*  
*the*

the law ( which is the rule of righteousness ) true \* obedience in word and deed : the \* mortifying of their members ; the \* crucifying of the flesh, with the affections and lusts thereof, \* resurrection to newnesse of life : \* walking in the spirit, \* overcoming of the world by faith, so that though no Man can say as Christ, \* Which of you can rebuke me of sinne ? yet every regenerated Christian can say of himself, which of you can rebuke me of being an *Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Lyar, a neglecter of Gods publick Service*, and such like gross sins ? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God \* gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfil, is fulfilled in truth of every regenerated Christian, through the graci-

\* Rom. 15.  
18.  
\* Col. 3. 5.  
\* Gal. 5. 24  
\* Rom. 6.  
12, 13.  
\* Rom. 6.  
4, 5.  
Rom. 8. 1.  
\* Gal. 5. 25  
\* 1 Joh. 5. 4.  
\* Joh. 8. 46

\* Rom. 1.  
24, 28.

a Rom. 8.  
9, &c.

Aug. optat,  
ut Pelagi-  
us agnos-  
ca, posse  
legem præ-  
stari per  
gratiam  
Christi, &  
pacem fore  
edicit.

b Luk. 11.  
12.

Jam. 1. 5.

c Dens  
magis de-  
lectatur  
affectu  
quàm effe-  
ctu, Ambr.

cious assistance of <sup>a</sup> Christs holy Spirit. And this Spirit God will <sup>b</sup> give to every Christian that will pray for it; and incline his heart to keep his Laws.

V. When the unregenerated man hears, that <sup>c</sup> God delighteth more in the inward man, than in the outward man; Then he feigneth with himself, that all outward reverence and profession, is but either *superstitions*, or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his hat at singing of *Psalms*, and the publick *Prayers*: Which the prophane Varlet would not offer to do in the presence of a Prince, or a Noble-man. And so that he keep his minde unto GOD, he thinks he may *fashion* himself (in other things) to the world. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will *divide* with God the *Sabbath*, and will give him almost the *one half*, and spend the other wholly in his own *pleasures*. But know, O  
carnal

carnal man, that Almighty God will not be served by *halfe*, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward Man*, without the *inward heart*, as \* *Hypocrisie* so he counts the inward service, without all *external* reverence, to be meer *prophaneness*: he requireth *both* in his Worship. In Prayer therefore bow thy *knees*, in witness of thy *humiliation*; lift up thine eyes, and thy hands, in testimony of thy *confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him *holy*, serve him *wholy*, and him *only*; for God, and the Prince of this world, are two contrary *Masters*, and therefore no man can possibly serve both.

\* Mar. 6. 1.

VI. The unregenerated Christian holds the *hearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use, at his pleasure; but whosoever thou art, that wilt be assured in thy

*a* Acts 13.

48.

*b* Rom. 1.

16.

*c* Pro. 29.

18.

*d* Mat. 10

22.

*e* Isa. 11.1

*f* Isa. 2. 2.

*g* Zach.

14. 17.

thy heart, that thou art one of Christs *Elect* sheep; thou must have a special care and conscience (if possibly thou canst) to hear Gods Word preached: For, first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath <sup>a</sup> *predestinated to be saved*; therefore it is called, <sup>b</sup> *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, <sup>c</sup> *the people perish*; and whosoever shall refuse it, <sup>d</sup> *it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement than for those people*. Secondly, the preaching of the Gospel is the <sup>e</sup> *Standard or Ensign* of Christ, to which all Souldiers and Elect people must assemble themselves; when this *Ensign* is displayed, as upon the *Lords-day*, he is none of Christs people, that <sup>f</sup> *flocks not unto it*; neither shall any drop of the <sup>g</sup> *rain* of his grace light on their souls. Thirdly, it is the ordinary means by which the Holy

Holy Ghost<sup>a</sup> begetteth faith in our hearts, without<sup>b</sup> which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs elect*<sup>c</sup> sheep, and of the<sup>d</sup> *Bridegrooms friend*; then must it be a fearful mark of a Reprobate<sup>e</sup> Goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish; for<sup>f</sup> by this foolishness of preaching it pleaseth God to save them which believe. Their estate is therefore fearful who live in peace without caring for the preaching of the Gospel. Can men look for Gods mercie, and despise his means? <sup>g</sup> He (saith Christ of the Preacher of his Gospel) that despiseth you, despiseth me. <sup>h</sup> He that is of God heareth Gods words; yee therefore hear them not, because ye are not of God. Had not the<sup>i</sup> Israelites heard Phineas message, they had never wept, Had not the Baptist preached, the Jews had never<sup>k</sup> mourned. Had not they who crucified Christ, heard Peters<sup>l</sup> Sermon their hearts had never been pricked. Had

<sup>a</sup> Rom. 10.

14.

<sup>b</sup> Heb. 11.6

<sup>c</sup> Joh. 10.

27.

<sup>d</sup> Joh. 3.

29.

<sup>e</sup> Heb. 2.3.

Joh. 8.47.

<sup>f</sup> 1 Cor. 1.

21

<sup>g</sup> Luk. 10.

10.

<sup>h</sup> Joh. 8.47

<sup>i</sup> Judg. 2.

1, &c.

<sup>k</sup> Luk. 7.

32, 33.

<sup>l</sup> Acts 2.36

\* Jonas 3. 5

\* Pro. 28. 9

\* Luk. 3. 7.

Had not the *Ninivites* heard \* *Jonas* preaching, they had never repented; and if thou wilt not \* *hear*, and \* *repent*, thou shalt never be saved.

VII. The opinion that the Sacraments are but *bare signs and seals of Gods promise and grace to us*, doth not a little hinder *Piety*; whereas indeed, they are seals, as well of our *Service and Obedience* unto God; which *Service*, if we perform not unto him, the Sacraments seal no *grace* unto us. But if we receive them upon the resolution to be his *faithful and penitent* servants, then the Sacraments do not only *signifie and offer*, but also *seal and exhibit* indeed the inward spiritual grace, which they outwardly *promise and represent*: and to this end *Baptism* is called the \* *washing of regeneration*, and *renewing of the Holy Ghost*, and the *Lords Supper*, \* *The Communion of the body and blood of Christ*. Were this truth believed, the holy Sacrament of the *Lords Supper* would be oftner, and with greater reverence received.

\* Tit. 3. 5.

\* I Cor.  
10. 16.

VIII. The



VIII. The last, and not the least block whereat *Piety* stumbleth in the course of Religion, is by adorning *vices* with the names of *virtues*; as to call drunken *carousing*, drinking of *Healths*; spilling innocent blood, *Valour*; *Gluttony*, *Hospitality*; *Covetousness*, *thriftiness*; *Whoredom*, loving a *Mistress*; *Simony*, *Gratuity*; *Pride*, *Gracefulness*; *Dissembling*, *Complement*; children of *Belial*, *Good-fellows*; *Wrath*, *Hastiness*; *Ribauldry*, *Mirth*. So on the other side, to call *Sobriety* in words & actions, *Hypocrisie*, *Alms-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeal in Religion*, *Puritanism*; *Humility*, *Crouching*; scruple of *Conscience*, *Preciseness*, &c. And whilst thus we call *evil*, *good*; and *good*, *evil*; true *Piety* is much hindered in her *progress*. And thus much of the first hinderance of *Piety*, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

*The second hinderance of Piety.*

2. *The evil example of great persons.*

The

The *practice* of whose prophane lives they prefer for their *imitation*, before the *precepts* of Gods holy Word. So that when they see the *greatest men* in the State, and many chief *Gentlemen* in their country to make neither care nor conscience to hear *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they think that the using of these holy Ordinances are not matters of so great moment; for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like *Christians*) row against the *stream of impiety* towards heaven; they suffer themselves to be carried with the multitude, down right to hell; thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their minds; the holy Scriptures would teach

teach them, that <sup>a</sup> Not many wise men after the flesh, not many mighty, not many noble are called, &c. but that for the most part, the <sup>b</sup> poor receive the Gospel, and that <sup>c</sup> few rich men shall be saved. And, that howsoever many are called, yet the chosen are but few. Neither did the <sup>d</sup> multitude ever save any from damnation. As God hath advanced men in <sup>e</sup> greatness above others: so doth God expect that they in Religion and Piety should go before others: otherwise, <sup>f</sup> greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time sinful great and mighty men, as well as the poorest slaves and bondmen, shall wish, that the rocks and mountains shall fall upon them. and hide them from the presence of the Judge, and from his just deserved wrath: It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not exte-

I

nuate

<sup>a</sup> 1 Cor. 1. 26.

<sup>b</sup> Joh. 11.

5.

<sup>c</sup> Mat. 19. 23, 24.

<sup>d</sup> Mat. 22.

<sup>e</sup> Apoc 6.

15, 16, &c.

<sup>f</sup> Potentes potenter cruciuntur, Sap.

*a* Mat. 7.

13.

*b* Exod.

23. 2.

nuate, but aggravate sin, as in *Sodom*. Better it is therefore with a few to be saved in the *Ark*, than with the *whole world*, to be drowned in the flood. Walk with the few *godly*, in the Scriptures <sup>a</sup> *narrow path* to heaven: but *crowd* not with the <sup>b</sup> *godless multitude*, in the *broad way* to hell. Let not the examples of irreligious great men hinder thy repentance: for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

*The third hinderance of Piety.*

*c* Ecclef. 8.

11.

*d* Rom. 2.

4.

2 Pet. 3. 10

*e* 1 Sam. 3.

12.

Ezek. 39.

8.

3. *The long escaping*, of deserved punishment in this life. <sup>c</sup> *Because sentence* (saith *Salomon*) *is not speedily executed against an evill worker*, therefore the hearts of the children of men are fully set in them to do evill, not knowing that the bountifulness of God <sup>d</sup> *leadeth them to repentance*. But when his patience is *abused*, and mans *sins* are ripened: his *Justice* will at once both <sup>e</sup> *begin*, and *make an end* of the sinner: and he will recompence the *slowness* of his delay,

delay, with the *grievousnesse* of his punishment. Though they were suffered to run on the score all the dayes of their life : yet they shall be sure to pay the *utmost farthing*, at the day of their *death*. And whilst they suppose themselves to be free from judgement ; they are *already* smitten with the heaviest of Gods Judgements; <sup>a</sup> a heart that cannot repent. The *stone* in the reins or bladder, is a grievous pain that kills many a mans body : but there is no disease to the *stone* in the heart, whereof<sup>b</sup> *Nabal* died, and killeth millions of *soules*. They refuse the trial of *Christ* and his *Crosse* : but they are *stoned* by Hells executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with *present judgement*, for their outrageous *Swearing*, *Adultery*, *Drunkennesse*, *Oppression*, *prophanenesse* of the *Sabbath*, and disgracefull neglect of Gods *Worship* and *Service* : they begin to doubt of *Divine* providence and Justice. Both which two eyes,

a Ro 2.5.  
ἀμετανο-  
ήτων ἔσ-  
θ' αὖ. Cor  
penitere ne-  
scimus.  
b 1 Sam.  
25. 17.

<sup>a</sup> Judg. 16.  
21.

<sup>b</sup> Judg. 16.  
26, &c.

they would as willingly put out in God, as the *Philistines* boared out the eyes of *Sampson*. It is greatly therefore to be feared, lest they will provoke the LORD to cry out against them, as <sup>a</sup> *Sampson* against the *Philistines*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my providence and justice. Lead me therefore to the chief <sup>b</sup> *Pillars*, whereupon the *Realm* standeth: that I may pull the *Realm* upon their heads, and be at once avenged of them for my two eyes! Let not *Gods* patience hinder thy repentance; but because he is so *patient*, therefore do thou the rather repent.

*The fourth hinderance of Piety.*

4. *The presumption of Gods mercy.* For when men are justly convinced of their finnes, forthwith they betake themselves to this shield, *Christ is mercifull*: so that every sinner makes *Christ* the *Patron* of his sinne: as though he had come into the world, to bolster sinne; and not

not to destroy the <sup>a</sup> *works of the Devil*. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sinne: GOD will not shorten his dayes. But what is this but to be an implicate Atheist? Doubting that either God seeth not his sinnes, or if he doth, that he is not just; for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sinne? True it is, Christ is mercifull. But to whom? onely to them that repent and <sup>b</sup> *turn from iniquity in Jacob*. But <sup>c</sup> *if any man bleſs himself in his heart, ſaying, I ſhall have peace, although I walk according to the ſtubbornneſſe of mine own heart, thus adding drunkenneſſe to thirſt: the Lord will not be merciful to him, &c.* O mad men! who dare bleſs themselves, when GOD pronounceth them accursed? Look therefore how far thou art from finding <sup>d</sup> *repentance in thy ſelf; ſo far art thou from any aſſurance of finding*

<sup>a</sup> 1 Joh. 3.  
3.

<sup>b</sup> Iſa. 59.  
20.  
<sup>c</sup> Deut. 19.  
19.

<sup>d</sup> Non delinquenti,  
ſed peccata relinquenti condonat Deus.



alisa. 55.7

mercy in Christ. <sup>a</sup> Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roaring Despair overthrow: But secure Presumption hath sent millions to perdition without any noise. As therefore the Damofels of Israel sang in their dances, <sup>b</sup> Saul hath kill'd his thousands, and David his ten thousands: so may I say, that despair of Gods mercy hath damned thousands, but the <sup>c</sup> presumption of Gods mercy hath damned ten thousands, and sent them quick to hell, where now they remain in eternal torments without all help of ease, or hope of redemption. God spared the <sup>d</sup> Thief, but <sup>e</sup> not his fellow. God spared one, that no man might despair; God spared but one, that no man should presume. Joyful assurance

b 1 Sam. 18.

7.

c Metuen-  
dum est ne  
te occidat  
spes et cum  
multum  
spes de  
misericor-  
dia, inci-  
das in ju-  
diciu,

Aug.

d Luk. 23.

43.

e Latronis  
exemplum,  
non est ex-  
emplum  
imitatio-  
nis, sed  
consolatio-  
nis.

rance to a sinner that repents : no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins, to serve him in *holiness* : without which no man shall see the Lord, *Hebr.* 12.14. To keep thee therefore from the hindrance of *presumption*, remember, that as *Christ* is a Saviour, so \* *Moses* is an accuser. Live therefore, as though there were no Gospel : die as though there were no Law. Pass thy life, as though thou wert under the conduct of *Moses* : depart this life, as if thou knewest none but *Christ*, and him crucified. Presume not, if thou wilt not perish : \* Repent, if thou wilt be saved.

The fifth hinderance of Piety.

5. *Evil companie*, commonly termed *good fellows* : but indeed the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The first sign of Gods favour to a sinner, is, to give him grace to forsake evil companions : such who wilfully continue in sin, contemne the means of  
I 4 their

\* *Joh.* 5. 45

\* *Qui dicit  
pœnitenti  
veniam,  
non dabit  
peccanti  
pœnitenti-  
am, Aug.*

\* Psal. I. I.

\* Apo. 18.  
4.\* Luk. 22.  
62.

\* Psal. 6. 8.

their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their own profane lives. These \* sit in the seat of the scorers. For as soon as GOD admits a sinner to be one of his people, he bids him \* *Come out of Babylon.* Every lewd company is a *Babylon.* Out of which, let every child of God either keep himself: or if he be in; think that he hears his *Fathers voice* sounding in his ear *Come out of Babylon, my Child.* As soon as Christ looked in mercy upon \* *Peter*, he went out of the company that was in the high Priests Hall, & *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: \* *Away from me, all ye Workers of iniquity, &c.* As if it were impossible to become a *new man*, till he had shaken off all *old* ill companions. The truest proof of a mans Religion is the quality of his companions. Profane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is *poor Christ* (offering to be new-

new-born in thee ) thrust into the  
<sup>a</sup> *Stable* : when these lewd compa-  
 nions by their *drinking, playes, and*  
*jests*, take up all the best rooms in  
 the *Inne* of thy heart. Oh, let not  
 the company of earthly *sinners*, hin-  
 der thee from the society of hea-  
 venly *Saints and Angels*.

<sup>a</sup> Luk 2.7.

*The sixth hinderance of Piety.*

6. *A conceited fear, lest the pra-*  
*ctice of Piety should make a man* ( e-  
 specially a young man ) *to waxe too*  
*sad and pensive* : whereas indeed,  
 none can better joy, nor have more  
 cause to *rejoyce*, than the *pious* and  
 Religious Christians. For as soon as  
 they are <sup>b</sup> *justified by faith, they have*  
*peace With God*, than which there  
 can be no greater joy. Besides, they  
 have already the *Kingdome of grace*  
 descended into their hearts : as an  
 assurance that (in Gods good time)  
 they shall ascend into his *kingdome*  
*of glory*. This *kingdome of grace* con-  
 sists in three things: First, <sup>c</sup> *Righte-*  
*ousness*; for having *Christs* righte-  
 ousnesse to justify them before  
 God, they endeavour to live *righte-*

<sup>b</sup> Rom. 5. 2

<sup>c</sup> Rom 14  
 17.

ously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the holy Ghost*; which joy is onely left in the peace of a good conscience: and is so great, that it <sup>a</sup> passeth all understanding. No tongue can express it, no heart can conceive it, but onely he that feels it. This is that *fulness of joy*, which <sup>b</sup> Christ promised his disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God: <sup>c</sup> *Restore me to the joy of thy salvation*. And if the Angels in heaven <sup>d</sup> rejoyce so much at the conversion of a sinner: the joy of a sinner converted must needs be exceeding great in his own heart. It is <sup>e</sup> *worldly sorrow*, that snowes so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance*

a Phil. 4.7

b Joh. 16.

24.

Verf. 22.

c Psal. 51.

12.

d Luk. 15.

7, 10.

e 2 Cor. 7.

10.

tance not to be repented of : for it doth but further their salvation. And in all such tribulation, they shal be sure to have the *Holy Ghost* to be their <sup>f</sup> Comforter : who will make our consolations to abound through *Christ*, as the sufferings of *Christ* shall abound in us. But whilest a man liveth in impietie ; he hath <sup>h</sup> no peace, saith *Esay*: his <sup>i</sup> laughter is but madnesse, saith *Salomon*; his riches are but <sup>k</sup> clay, saith *Abakuk*: nay, the *Apostle* esteems them no better than <sup>l</sup> dung in comparison of the pious mans treasure: all his joyes shall end in woes, saith *Christ*. Let not therefore this false fear hinder thee from the practice of piety. Better it is to go sickly (with *Lazarus*) to Heaven, than full of mirth and pleasure with *Dives*, to Hell. Better it is to mourn for a time with men, than to be tormented for ever with Devils.

*The seventh hinderance of Piety.*

7. And lastly, *The hope of long life*: for, were it possible that a wicked Liver thought *this year* to be his

f *Ioh.* 14.

16, 17.

g 2 *Cor.*

1. 5.

h *Isa.* 57.

21.

i *Ecc.* 2.

k *Abak.* 2.

7.

l *Phil.* 3. 8.

*Luk.* 6. 25.

\* *Fleves, si  
scires, u-  
num tua  
tempora  
menscm :*  
*Rides,*  
*quum non  
sit forsitan  
una dies.*  
Th. Mor.  
\* Luk. 12.  
19, 20.

his *last year* : this \* *moneth*, his last moneth : this *week*, his last week : but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the \* Gospel promised himself *many years to live in ease, mirth, and fulnesse*; when he had not *one night* to live longer : so, many wicked Epicures falsely promise themselves, the age of *many years*, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sinnes and calamities to this, that \* *she remembred not her last end.*

\* Lam. I. 9

\* Job 14. 1

The longest space betwixt a mans comming by the *womb*, and going by the *grave*, is but *skort*, for \* *man that is born of a woman, hath but a short time to live* : He hath but a few dayes, and those full of nothing but troubles. And, except the *practice of Piety*; how much better is the state of the childe that yesterday was *baptized*, and to day is *buried*,  
than



than *Methusalem's*, who lived nine hundred sixty nine years, and then dyed; of the two, happier the *Babe*; because he had less *sinne*; and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death: so that as the Apostle protests, \* *a man dieth daily*.

Harke in thine ear, O secure fellow; thy life is but a \* *puff of breath* in thy nostrils, trust not to it. Thy *Soul* dwells in a house of clay, that will fall ere it be long; as may appear by the *dimnesse* of thy eyes, the *deafnesse* of thy eares, the *wrinkles* in thy cheeks, the *rottenesse* of thy teeth, the *weaknesse* of thy sinews, the *trembling* of thy hands, the *Kalendar* in thy bones, the *shortnesse* of thy sleep, and every gray hair, as so many Summoners, bids thee prepare for thy long home. Come, let us in the meanwhile walk to thy fathers coffin: breake open the lid; see here, how

\* *Quotidie morimur: quotidie enim demitur pars vita, & tunc quoque cum crescimus, vita decrescit, Vives.*  
1 Cor 15.  
31.  
\* *Isa. 2. 22.*

\* Job 17.  
14.

\* Homo est  
fatuus usq;  
ad 40 an-  
nū, deinde  
ubi agno-  
vit se esse  
fatuum,  
vita con-  
sumpta est.  
Luth.

how that \**Corruption is thy Father,*  
and the *Worm thy Mother and Si-*  
*ster* : seest thou how these are ? so  
must thou be ere long : fool ! thou  
knowest not how soon. Thy  
*Hour-glass* runneth apace, and in  
all places ; *death* in the mean while  
*waiteth* for thee.

The whole life of man ( save what  
is spent in Gods service ) is but a  
foolery : for a man lives \**forty years*,  
before he knows himself to be a  
fool ; and by that time he seeth his  
folly, his life is finished.

Harke ( *Husbandman* ) before  
thou seest many more crops of har-  
vest, thy self shall be ripe, and *Death*  
will cut thee down with his *Sickle*.  
Harke ( *Trade-man* ) ere many *six*  
*moneths* go over, thy last *moneth*  
will come on : after which thou  
shalt trace away and trade no lon-  
ger. Hark ( most grave *Judge* ) with-  
in a few termes, the term of thy life  
approacheth : wherein thou shalt  
cease to judge others, and go thy self  
to be judged. Harke ( *O man of God* )  
that goest to the pulpit ; preach this  
Sermon

Sermon, as it were the *last* that thou shouldest make to thy people. Hark (*Noble man*) lay aside the *high* conceit of thy *Honour*; *Death*, ere it be long, <sup>a</sup> will lay thy *honour* in the dust, and make thee as base as the earth, that thou treadest under thy feet. Hark (*thou, that now readest this book*) assure thy self ere it be long, there will be but two *holes*, where now thy two *eyes* are placed: and others shall read the truth of this lesson upon thy *bare skul*, which now thou readest in this *little book*. How soon I know not; but this I am sure of: that <sup>b</sup> thy time is appointed, thy <sup>c</sup> moneths are determined, thy <sup>d</sup> dayes are numbered, and thy very <sup>e</sup> last hour is limited, beyond which thou shalt not pass. For then, the <sup>f</sup> first-born of death, mounted on his <sup>g</sup> pale Horse, shall alight at thy door: and (notwithstanding all thy *wealth*, thy *Honour*, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth, until that day

a *Mors  
sepius  
nibus a-  
quat.*

b Job 14.  
14.  
c Job 14.  
5.  
d Psal. 90.  
12.  
Din. 5 26.  
Stit sua  
cuius dies,  
Vir.  
e 11. 9.  
and Job.  
13. 2.  
f Job 17.  
13.  
g Apo. 6. 8.

g 2 Cor.  
5. 10.

h Psal. 95.  
Heb. 3.  
Penitenti  
veniam  
sponsodit  
sed vivendi  
in crastinu  
non spo-  
spondit,  
Chryl.  
Nemo tam  
divos ha-  
bit faven-  
tes, crasti-  
num ut pos-  
sit sibi tol-  
liceri. Se-  
nec.  
Heb. 3. 13.

day come, wherein thou must be brought forth to & receive according to the things which thou hast done in that body, whether it be good or evil. Oh, let not then the false hope of an uncertain long life hinder thee, from becoming a present Practi-zer of Religious Piety. God<sup>h</sup> offer-eth grace to day; but who promi-seth to morrow? There are now in hell many young men, who had purposed to repent in their old age: but Death cut them off in their impeni- tency ere ever they could attain to the time they set for their repen- tance. The longer a man runs in a disease, the harder it is to be cured: for custome of sin, breeds hardness of heart: and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wise man being to go a farre and foule journey, will not lay the heaviest burden upon the weakest horse. And with what conscience canst thou lay the great load of re- pentance, on thy feeble and tyred old age?

age? whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage, to lye playing and sleeping, whilest the wind serveth and the Sea is calm, the Ship sound, the Pilot well, Mariners strong; and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, O sinfull soul, begin now thy conversion to G O D, whilest life, health, strength, & youth lasteth: before those <sup>a</sup> years, draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the <sup>b</sup> first born; and the <sup>c</sup> first fruits; and those to be offered unto him without delay. So just <sup>d</sup> Abel offered unto God his first-lings, and fattest Lambs: & reason good; that the best Lord should be first, and best served. All Gods servants should therefore <sup>e</sup> remember to serve the Creator in the dayes of

<sup>a</sup> Eccl. 12.  
1.

<sup>b</sup> Exod.  
13. 2.

<sup>c</sup> Exod.  
22. 29.

<sup>d</sup> Gen. 4. 4.

<sup>e</sup> Eccl. 12.  
12.  
Gen. 22. 2.

a Gen. 22.

3.

b Gen. 43.

3.

c Mal. 1. 8.

d Dan. 1. 4.

2 Sam. 5.

3.

of their youth; and <sup>a</sup> early in the morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their age. <sup>b</sup> *Ye shall not see my face* (saith *Joseph* to his Brethren) *except you bring your younger brother with you.* And how shalt thou look in the face of *Jesus*, if thou givest thy younger years to the devil, and bringest him nothing but thy blind, lame, and decrepit old age? Offer it unto thy <sup>c</sup> Prince, saith *Malachy*. If he will not accept such a one to serve him, how shall the Prince of Princes admit such a one to be his servant? If the <sup>d</sup> King of *Babel* would have young men (well favoured, and such as had ability in them) to stand in his palace, shall the King of Heaven have none to stand in his Courts, but the blind and lame, such as the soul of *David* hated? Thinkest thou, when thou hast served Satan with thy prime yeers, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old master again: That as thou hast all the dayes of thy life done his work: so he may in the end pay thee thy

thy *wages*. Is that time fit, to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful soul to God; when thou art not able with all thy strength to turn thy *weary bones* on thy soft *bed*? If thou find'st it so hard a matter *now*; thou shalt finde it far harder *then*. For thy *sin* will waxe stronger, thy *strength* will grow weaker, thy *conscience* will clogge thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore-hand with store of *faith*, *patience*, and *consolation*: thou shalt not be able either to *meditate thy self* or to hear the word of *comfort* from others: not to pray *alone*, nor to join with others who pray for thee. It may be thou shalt be taken with a *dumb palsey*, or such a *deadly senselessness*, that thou shalt neither *remember God*, nor think upon *thine own estate*: & dost thou not well deserve, that *God* should forget to save thee in thy *death*; who art so unmindfull  
now



a Mat. 7.  
22.

b Heb. 12.  
17.

c Mat. 25.  
11.

d Apoc. 3.  
10.

now to serve him in thy life? The fear of death will drive many at that time, to cry, <sup>a</sup> Lord, Lord: but Christ protesteth, that *he will not then know them for his*. Yea, many shall then (like *Esau*) <sup>b</sup> with tears seek to repent; and yet finde no place to repentance. For man hath not free-will to repent when he will, but when God will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as <sup>c</sup> Virgins, to so earnest suiters as knockers, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine own fists upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine adversity; who in thy prosperity wouldest not suffer <sup>d</sup> CHRIST, whilst he knocked, to enter in at the door of thy heart. Trust not either

either late repentance, or long life: *not late repentance* ; because it is much to be feared, lest that the repentance, which the *fear of death* enforceth, *dies* with a man *dying*. And the Hypocrite, who deceived *others* in his life, may deceive himself in his death. God accepteth none but *Free-will-Offerings*, and the repentance that pleaseth him, must be voluntary, and not of constraint. *Not long life*, for <sup>a</sup>*old age* will fall upon the neck of *youth* ; and as nothing is more sure than death, so nothing is more uncertain than the time of *dying*. Yea, oft-times when ripeness of sin is hastened by outrageousness of sinning; God suddenly cutteth off such *vicious livers*, either with the *sword*, *intemperatenesse*, *luxury*, *surfeit*, or some other *fearfull* manner of *sickness*. Mayest thou not see, that it is the *evil spirit* that perswades thee to deferre thy Repentance till *old age* ; when *Experience* tells thee, that not <sup>b</sup>*one* of a *thousand* that takes thy course, doth ever attain unto it? Let Gods Holy Spirit

a Nascentes morimur, finisq;  
ab origine pendet;  
Et pubescentes  
iuncta senectate premit. Mani.

b Nequities  
vita finit  
non esse  
senem.

*a* Mat. 27.  
49.

*b* Deut. 30  
16.

Prov. 32.

Psal. 34.

11, &c.

*c* Psal. 90.

9.

*d* Jam. 4.

14.

*e* Psa. 109.

23.

*f* Psal. 76. 5.

Psal. 90. 5.

*g* 1 Pet. 1.

24.

*b* Ps. 90. 6.

*i* Isa. 38. 12

*k* 2 Cor. 4.

17.

*l* Heb. 11.

25.

*m* 2 Cor.

4. 17.

*Spirit* move thee not to give thy self any longer <sup>a</sup> to eat and drink with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, and in an hour that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest <sup>b</sup> long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as a <sup>c</sup> tale that is told, a <sup>d</sup> vanishing vapour, a sitting <sup>e</sup> shadow, a seeming <sup>f</sup> dream, a glorious flower, growing, and <sup>g</sup> flourishing in the <sup>h</sup> morning, but in the evening cut down and withered; or like a <sup>i</sup> weavers shuttle, which by winding here and there swiftly unwindeth it self to an end. It is but a <sup>k</sup> moment, saith S. Paul. Oh then the madness of man! that for a moment of <sup>l</sup> sinfull pleasure will hazard the loss of an <sup>m</sup> Eternal weight of glory.

These are the seven chief hinderers

ners of *Piety*, which must be cast out like \* *Mary Magdalens* seven devils, before ever thou canst become a true *Practizer of Piety*, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

\* Mark.  
16. 9.  
Luk. 8. 2.

The Conclusion.

**T**O conclude all; for as much as thou seest, that *without Christ*, thou art but a *slave of sin*, *Deaths vassal*, and *Worms meat*; whose thoughts are vain; whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end; What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time, the *Empire of Augustus*, the riches of *Cræsus*, the pleasures of *Salomon*, the policie of *Architophel*, the voluptuous fare and fine apparel of *Dives*? for what should it avail a man (as our Saviour saith) to win the whole world for a time; and then to lose his soul in Hell for ever?

And

\* Heb. 3.  
13.

And seeing that likewise thou seest how *great* is thy *happiness* in Christ; and how *vain* are the *hindrances*, that debarr thee from the same: \* *beware* (as the Apostle exhorteth) of the *deceitfulness* of *sin*. For that *sin*, which seems now to be so *pleasing* to thy *corrupt nature*, will one day prove the *bitterest* enemy to thy *distressed soul*: and in the mean while *harden* (unawares) thine *impenitent heart*.

Sin (as a *Serpent*) seems beautiful to the *eye*: but take heed of the sting behind: \* whose *venemous* effects if thou knewest; thou wouldest as carefully flie from *sin*, as from a *Serpent*: for,

1. *Sin* did never any man good: and the more sin a man hath committed, the more *odious* he hath made himself to God, the more *hateful* to all good men.

2. *Sin* brought upon thee all the *evil*, *crosses*, *losses*, *disgraces*, and *sicknesses*, that ever befell thee: \* *Fools* (saith David) by reason of their *transgressions*, and because of their

\* Pl. 107.  
17.

their iniquities, are afflicted. *Jeremy* in lamenting manner asketh the question, † *Wherefore is the living man sorrowful?* The *Holy Ghost* answereth him; *Man suffereth for his sin.* Hereupon the Prophet takes up that *dolefull out-cry* against sinne as the cause of all their miseries, *Wo now unto us that ever we have sinned.*

† Lam. 3.  
20.

Lam. 5. 16

3. If thou doest not speedily repent thee of thy sinnes, they will bring upon thee yet far greater plagues, losses, crosses, shame and Judgements, than ever hitherto befell thee. Read *Levit. 26. 18. &c.* *Deut. 20. 15. &c.*

4. And lastly, if thou wilt not cast off thy sin, God (when \* the measure of thine iniquity is full) will cast thee off for thy sinne; for as he is just, so he hath power to kill & cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate

\* Gen. 15.  
16.

K      sense :

a Dan. 4.

24.

b 2 Sam.

12. 13.

c Jon. 3. 5.  
&c.

d Luk. 22.

61.

e 2 Cor. 5.

20.

sence;<sup>a</sup> Let then (O sinner) my counsell be acceptable unto thee: break off thy sinnes by righteousness, and thine iniquities by shewing mercy towards the poor: O let there (at length) be an healing of thine error. Nathan used but one parable, and <sup>b</sup> David was converted: <sup>c</sup>Jonas preached but once to Ninive, and the whole City repented: Christ looked but once on Peter, and <sup>d</sup> he went out and wept bitterly. And now, that thou art oft and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself by his Embassador doth <sup>e</sup> pray thee to be reconciled unto him: leave off thine adultery with David: repent of thy sins like a true Ninivite; and whilest Christ looketh in mercy upon thee, leave thy wicked companions, and weep bitterly for thine offences.

Content not thy self with that formal Religion, which unregenerate men have framed to themselves in stead of sincere devotion: for, in the multitude of opinions most men have almost lost the practice of true Religion.





*Religion.* Think not that thou art a Christian good enough, because thou doest as the most, and art not so *bad* as the most. No man is so wicked, that he is addicted to all kind of vices (so there is an *Antipathy* 'twixt some vices:) But remember that *Christ* saith, \* *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, yee shall in no case enter into the Kingdome of Heaven.* Consider with thy self, how far thou comest short of the *Pharisees* in *fasting*, *praying*, *frequenting the Church*, and *in giving of Almes*. Think with thy self how many *Pagans*, who never knew *Baptism*, yet in *moral virtues*, and *honesty of life*, do go farr beyond thee. Where is then the life of *Christ* thy *Master*? and how farr art thou from being a *true Christian*? If thou dost willingly yield to live in any one *gross sin*, thou canst not have a *regenerated* soul; though thou reformat thy self like \* *Herod*, from many other vices. A true Christian must have

\* Mat. 5.  
20.

\* Mark. 6.  
20.

*a* Jam. 2.  
10.

*b* 1 Per. 2.1

*c* Mat. 7.14

*d* Mat. 19.  
23.

*e* Mat. 7.14  
and 22.14  
Luk. 13.24

spect to walk in the *truth* of his heart, in all the Commandements of God alike : for (saith S. James) <sup>a</sup> *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us <sup>b</sup> *lay aside* (not some but) *all malice, guile, and hypocrisies, &c.* One sin is enough to damn a mans soul, without Repentance : dream not to go to heaven, by any *nearer*, or *easier* way than Christ hath trained to us in this Word. The way to heaven is not easie, or common, but <sup>c</sup> *strait and narrow* : yea so narrow, that Christ protesteth that a <sup>d</sup> *Rich man shall hardly enter into the Kingdom of Heaven*, and that those who *enter*, are but a <sup>e</sup> *few* : and that those *few* cannot get in, but by *striving* : and that some of those who *strive* to enter in, shall not be able. This all Gods Saints (whilest they here lived) knew well : when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*, and receiving the *Sacraments*, and with such abundance of *teares*, they devoutly begged at the hands of God  
for

for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth; I assure thee that the devil, which perswades thee now, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul; and to go the right and safe way to Heaven: get forthwith (like a \* *wife Virgin*) the *Oyl of Piety* in the *Lamp of thy Conversation*; that thou mayest be in a *continual readiness to meet the Bridegroom*, whether he commeth by Death, or by Judgement. Which that thou mayest the better do; let this be thy *daily practice*.

\* Mat. 25.  
1.

*How a private man must begin  
the morning with Piety.*

**A**S soon as ever thou awakest in the *morning*, keep the door of thy heart fast shut, that no *Earthly thoughts* may enter, before  
K 3 that

<sup>a</sup> *Primitiae  
vris & cor-  
dis Deo  
offerendae.*  
Amb. in  
Psal. 119.

<sup>b</sup> Exo. 27.  
20, 21.

Exo. 30.  
6, 7.

<sup>d</sup> Psal. 51.  
<sup>e</sup> Rom. 8.  
<sup>f</sup> Hos. 13.2

that *God* be come in first: & let him (before all others) have the <sup>a</sup> *first place* therein. So all evil thoughts, either will not *dare* to come in: or shall the easier be *kept out*; and the heart will more savour of *Piety* and *godliness* all the day after, But if thy heart be not (at the first waking) *fit-  
led* with some meditations of *GOD*, and his Word; and dressed like the <sup>b</sup> *Lamp* in the Tabernacle every morning and evening, with the *oil* *Olive* of *Gods Word*; and perfumed with the <sup>c</sup> *sweet Incense* of *prayer*: *Satan* will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the *ser-  
vice* of *God* all the day after, rending forth nothing, but the stench of corrupt and lying words, and of rash and *blasphemous Oaths*.

Begin therefore every dayes work, with *Gods Word* and *Prayer*: and offer up unto *God* upon the *Altar* of a <sup>d</sup> *contrite heart*, the <sup>e</sup> *groans* of thy *Spirit*, and the <sup>f</sup> *calves* of thy *lips*, as thy morning sacrifice, and the *first-fruits* of the day:

day : and as soon as thou awakeſt,  
ſay unto him thus ;

*A ſhort Soliloquie, when one firſt  
wakes in the Morning.*

**M**<sup>R</sup>\* ſoul waiteth upon thee , O  
Lord, more than the Morning  
Watch, watcheth for the Morning.

\* O God, therefore be merciful unto  
me, and bleſs me, and cauſe thy face  
to ſhine upon me : fill me with thy  
mercy this Morning, ſo ſhall I re-  
joyce and be glad all my dayes.

\* Pf. 120.  
6.

\* Pf 67. 1.

*Meditations for the Morning.*

*Then Meditate.*

I. **H**OW Almighty God can ( in  
the Reſurrection ) as eaſily  
raiſe up thy body out of the grave,  
from the ſleep of death ; as he  
hath this Morning wakened thee  
in thy bed, out of the ſleep of na-  
ture. At the dawning of which re-  
ſurrection-day, \* Chriſt ſhall come to  
be glorified in his Saints : and every  
one of the bodies of the thousands of  
his Saints ) being fashioned like unto

\* Pf. 90 14  
2 Theſſ. 1.  
10.  
Jude verſ.  
14.  
Phil. 3. 21.  
Mat. 13. 6.  
and 17. 2.

<sup>a</sup>Luk. 9. 31

<sup>b</sup>Act. 17. 31

<sup>i</sup>Cor. 6. 3

<sup>c</sup>Jude v. 15.

<sup>d</sup>Luk. 14.

14.

his glorious body ) shall <sup>a</sup> shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in *splendor* and glory: and the Godhead excelling it. If the rising of one Sun, make the Morning sky so glorious; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany Christ, as his glorious train, coming to keep his general Session of righteousness, and to <sup>b</sup> judge the wicked Angels, and all <sup>c</sup> ungodly Men? and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the external bliss and glory of that day, which is properly termed the <sup>d</sup> Resurrection of the just. Beasts have bodily eyes, to see the ordinary light of the day: but endeavour thou with the eyes of faith, to foresee the glorious light of the day.

2. That thou knowest not how near the evil spirit (which night and

and day like a<sup>a</sup> roaring Lion, walketh about seeking to devour thee) was unto thee whilest thou sleepest, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had not<sup>b</sup> God hedged thee and thine, with his ever-waking providence, and guarded thee with his holy and blessed Angels.

3. If thou hearest the<sup>c</sup> Cock crow; remember Peter to imitate him: and call to mind that Cock-crowing sound of the last Trumpets, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then: Lest at that day thou wilt wish, that thou hadst never seen this: yea<sup>d</sup> curse the day of thy natural birth, for want of being new born by spiritual grace. <sup>e</sup> When the Cock crows, the Thief despairs of his hope, and gives over his nights enterprize: So the Devil ceaseth to tempt or attempt any further, when he hears the

K 5 devout

a 1 Pet. 5.

8.

Job. 1.7.

b Job 1.10.

Pf 121. 4.

Pf. 34. 7.

& 19. 11.

Gen. 32.

1, 2.

2 Reg. 7.

6 16.

c Luk. 22.

61, 62.

d Jer. 2. 14

Job. 3. 1.

Tit. 3. 5.

e Gallo ca-

nic, suas

Letro re-

inquit in-

fidias, &

Amb.

Hexam.

l. 5. c. 24.



devout soul wakening her self with Morning prayer.

\* Psal. 39.  
2, 3.

\* Gen. 31.  
55. & 32.  
1, 2.  
Psal. 91.  
5 11.  
Act. 12. 11.

4. Remember that Almighty God is about thy bed, and seeth thy \* down-lying, and thy up-rising: understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou \* *wakest* and *risest*. Do all things therefore as in the awfull presence of God, and in the sight of his holy *Angels*.

5. As thou art putting on thine apparel, remember, that they were first given as covering of shame; being the filthy effects of sin: and that they are made but of the *offals* and *excrements* of dead beasts. Therefore, whether thou respect the *stoffe*, or the first *institution*, thou hast so little cause to be proud of them, that thou hast great cause to be *humbled* at the sight and wearing of them: seeing the *richest* apparel are but *fine* covers of the *foul-est* shame. Meditate rather, that

as

as thine apparel serves to *cover* thy shame, and to *fence* thy body from cold : so thou shouldest be as careful to cover thy soul with that \* *wedding-garment*, which is the \* *righteousnesse* of Christ, and (because apprehended by our faith) called the *righteousness of the Saints*: Lest whilest we are richly apparelled in the sight of men, we be not found to walk *naked*, (so that all our *filthiness* be seen) in the sight of God. But that with *his righteousness* (as with a *Robe*) we may cover our selves from perpetual *shame* : and shield our souls from that fiery cold that will procure internal \* *Weeping and gnashing of teeth*. And withall consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these *outward blessings*, of them he should receive greatest inward *thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their \* *accounts*.

6. Con.

\* Mat. 22.

11.

\* Rom. 13.

14.

1 Cor. 1. 30.

Phil. 3. 9.

Apec. 19. 18

Eph. 4. 21.

Apec 16. 15

\* Mat. 22.

13

\* Luk. 12.

48.

\* Lam. 3. 23.

\* Psa. 19. 5.

\* Wisd. 15.  
20.

6. Consider how Gods mercy is  
 \* renewed unto thee *every morning*,  
 in giving thee (as it were) a new  
 life: and in causing the \* Sun, after  
 his uncessant race, to rise again to  
 give thee *light*. Let not then his *glor-  
 rious* light burn in vain: but pre-  
 vent rather (as oft as thou canst)  
 the *Sun rising*, to give God \* *thanks*,  
 and kneeling down at thy bed side  
 salute him at the *day spring* with  
 some devout *Antelucanum*, or Mor-  
 ning *Soliloquie*: containing an hum-  
 ble confession of thy sinnes, the par-  
 don of all thy faults, a thanksgiving  
 for all his benefits, and a craving of  
 his gracious protection to his  
*Church*, thy *self*, and all that belong  
 unto thee.

*Brief directions how to read the holy  
 Scriptures, once every year over,  
 with ease, profit, and reverence.*

**B**UT for as much that as faith is  
 the *soul*; so reading and medi-  
 tating of the *Word of God*, are the  
*Parents of Prayer*: Therefore be-  
 fore thou prayest in the *Morning*,  
 first,

first, read a Chapter in the *Word of God*: then meditate a while with thy self how many *excellent things* thou canst remember out of it.

As first; what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgements against such and such a sin: and what fearfull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience, Chastity, Mercy, Almes-deeds, Zeal* in his service, *Charity, Faith*, and *trust* in God, & such like Christian vertues.

Fourthly, what gracious Deliverance God hath wrought: and what special blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these *Chapters*, as matters *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven  
unto

unto thee : for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if *God himself stood by*, and *spake* these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices* : assuring thy self, that if *such sins* (as thou readeſt there) be found in thee without repentance, the *like plagues* will fall upon thee : but if thou doeſt practiſe the *like piety and vertuous deeds*, the *like blessings* ſhall come unto thee and thine.

In a word ; apply all that thou readeſt in holy Scripture, to one of theſe two heads chiefly ; either to confirm thy *faith*, or to encrease thy *repentance* ; for as \* *Suſtine & Abſtine, bear and forbear* was the Epitome of a good Philoſophers life, ſo *Crede & Reſpiſce, believe and repent*, is the whole ſumm of a true Chriſtians profeſſion. One Chapter thus read with *underſtanding*, and meditated with *application*, will better feed and comfort thy ſoul than

\* Epicteti  
dict.

than five read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day : *one in the morning, another at noon, and the third at night*, (reading so many *Psalms* instead of a Chapter, as our *Church Liturgie* appoints for Morning or evening Prayer) thou shalt read over all the *Canonical* \* Scripture in a year, except six Chapters, which thou mayst add to the task of the last day of the year. The reading of the Bible in order, will help thee the better to understand both the *History* and *scope* of the holy Scripture. And as for the \* *Apochrypha*, being

\* In the Canonical Books of the Old Testament there are 931 chapters ; but distributing the 150 *Psalms* into 90. parts, thou shalt find but 841. which being added to 260. the number of the Chapters in the New Testament, will

amount to 1101. dividing which by three into 365 (the number of the dayes of the year) there will remain but six which thou mayst dispose of as is prescribed.

\* *Hos viginti duos libros lege ; cum Apochryphis vero nihil habeas negotii, has tantum studiose meditare Scripturas, quas in Ecclesia confidentur legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum filiis Ecclesie non transgrediaris illius terminos. Ac veteris Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus, Hierosolymitan. Catechis. 4.*

but

but penned by *mans spirit*; thou mayest read them at thy pleasure: but believe them so farr as they agree with the *Canonical Scripture*, which is endited by the *holy Ghost*.

But it may be thou wilt say, that thy business will not admit thee so much time, as to read every Morning a Chapter, &c. O man, remember that thy life is but short, & that all this business is but for the use of this short life: but *salvation or damnation is everlasting*! Rise up therefore every morning by so much time the earlier: defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service: And serve the *Almighty* duly whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of *\* holiness*, whereof he warneth us by repeating so often, *\* Be ye holy, for I am holy*. And when he devoured with a sudden fire, *Nadab & Abihu* for offering unto him *Incense with \* strange fire*, (like those now-a-days, who offer

\* Exod.  
16. 36.

\* Lev. 21.  
44. & 19.  
2. & 20. 7.  
1 Pet. 2. 5.  
\* Lev. 10.  
2.



offer Prayers from hearts fraught with the fire of *lust* and *malice* :) the *Lord* would give no other reason of his *Judgement* but this, \* *I will be sanctified in them that come near me.* As if he should have said, if I cannot be sanctified by them, who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my just judgements, which their lewdness doth deserve. God therefore cannot abide any wilfull uncleanness, or filthiness in them, who serve him : in so much that he commanded the *Israelites*, that when they were in *Camp* against their enemies they should dig a *hole* with a *paddle*, and cover their excrements : his reason is, \* *For the Lord thy God walketh in midst of thy Camp, to deliver thee, and to give thee thine enemies before thee : therefore thy Hoast shall be holy, that he see no filthy thing in thee, and turn away from thee.*

\* Verse 3.

\* Dan. 23.  
13, 14.

If he will have men to be so holy  
in

\* Job 11.  
13, 14.

\* Isa. I. 15.

in time of warre in the *Field*: how much more holiness expecteth he at our hands, in time of peace, in our houses? therefore saith Zophar in \* Job; *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity be in thy hand, put it far away, and let no wickednesse dwell in thy Tabernacle. For, as Esay saith; \* If there be any uncleannesse in our hands, (that is, any sinne whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy calling, and the Image of God, which thou bearest; shut thy chamber door, and kneel down at thy bed side, or some other convenient place, and in reverent manner*

ner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention of thy soul*, offer up unto God from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very \* *Heaven of Heavens* is not able to contain, look down from Heaven, upon me thine unworthy *servant*, who here *prostrate* my self at the \* *Footstool* of thy \* *Throne of Grace*. But look upon me, O Father through the *merits and mediation of Jesus Christ*, \* *thy beloved son, in whom only thou art well pleased*. For of my self I am not worthy to stand in thy presence, or to speak with mine \* *unclean lips* to so holy a God as thou art. For  
thou

\* 1 King. 8.  
27.

\* Psa. 132  
7.

\* Heb. 4.  
16.

Dan. 9. 18.

\* Mat. 3.  
17.

\* Isa. 6. 5.

*a* Psal. 51.  
5.

*b* Gen. 6. 5  
Mat. 15. 19  
Mat. 12. 34  
Psal. 140.  
1, 2.  
*c* Dan. 9. 10  
Dan. 9. . . .  
Lev. 26. 14  
&c.

*d* Deut. 27  
26.  
Dan. 9. 11.  
Gal 3. 10.  
*e* Esd. 6. 13

*f* Lam. 3.  
22.

thou knowest that in <sup>a</sup> *sin* I was conceived and born, and that I have lived ever since in iniquity : so that I have broken all thy holy *Commandements*, by sinful *motions*, unclean <sup>b</sup> *thoughts*, evil *words*, and wicked *works* : <sup>c</sup> *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[ Here thou must confess unto God thy secret finnes, which do most burden thy conscience : with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I do here with grief of heart unto thee, &c.* ]

And for these my sins, O Lord, I stand here guilty of the <sup>d</sup> *curse*, with all the miseries of this life, and everlasting *torments* in <sup>e</sup> *hell* fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea Lord, I confess that it is <sup>f</sup> *thy* mercy which endureth  
for

for ever, and thy compassion which never fails: that is the cause that I have not been long ago consumed.

<sup>a</sup> But with thee, O Lord, there is mercy and plenteous redemption. In the

<sup>b</sup> multitude therefore of thy mercy, & confidence in Christs merits, I entreat thy divine Majesty, that thou wouldest <sup>c</sup> not enter into judgment with thy

servant, neither be extreme to mark what I have hitherto done amiss: for if thou doest, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou

merciful unto me, and <sup>d</sup> wash away all the uncleanness of my sin; with the merits of that precious blood which Jesus Christ hath shed for me. And seeing that he hath born

the burden of that <sup>e</sup> curse, which was due for my transgressions: O Lord, deliver me from my sins, and from all those judgements which hang over my head, as due unto me for them: & separate them <sup>f</sup> as far from

thy presence, as the East is from the West: bury them in the burial of Christ, that they may never have power

<sup>a</sup> Ps. 130. 4

<sup>b</sup> Ps. 5. 7.  
Ps. 13. 5.

<sup>c</sup> Ps. 143. 2

<sup>d</sup> Ezek. 36. 25.  
1 Joh. 1. 9.

<sup>e</sup> Gal 3. 13.

<sup>f</sup> Ps. 103. 12.

*a* Col 2.

12, 13.

Ephes. 2.

5, 6.

*b* Joh. 1. 29*c* Psal. 51.

7, 10.

*d* Gal 4.

24, 25.

*e* Luk. 1.

74, 75.

*f* Mat. 24.

13.

power to <sup>a</sup> rise up against me, to shame me in this *life*, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the *bloud* of thine immaculate <sup>b</sup> *Lamb*, but also to <sup>c</sup> purge my heart by thy holy *Spirit*, from the dross of my natural corruptions: that I may feel thy <sup>d</sup> *Spirit* more & more killing my sin, in the power and practice thereof: so that I may with more freedom of *mind*, and liberty of *will* <sup>e</sup> serve thee the everlasting God in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy *Spirit*, I may persevere, to be thy faithful & unfained servant unto my lives <sup>f</sup> end: that when this mortal life is ended, I may be made a partaker of immortality, and everlasting happiness in thy heavenly kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that *small number* and remnant of days, which thou hast

hast appointed for me to live in this *vale* of misery; \* *Teach me so to number my dayes, that I may apply my heart unto wisdom*: and as thou doest adde dayes unto my life; so, good Lord, I beseech thee, adde *repentance and amendment* to my dayes; that as I grow in *years*, so I may encrease in *grace*, and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an increase of all those good gifts, wherewith thou hast already endowed me: that so I may be the better *inabled* to lead such a *godly life, and honest conversation*: as that thy Name may thereby be glorified, *others* may take good example by me, and my soul may more chearfully feed on the \* *peace* of a *good conscience*, and be more replenished with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty *thanks*, for all those blessings which

\* Psal. 90.  
11.

\* Rom. 14  
17.



*a* Eph. I. 4.  
Mat. 23.  
34.

*b* Gen. 9. 6.  
Eph. 4. 24.  
Col. 3. 10.

*c* Rom. 8.  
28.

*d* Mat. 22.  
3.  
Rom. I. 16  
Rom. 16.  
25, 26.

*e* I Pet. 2.  
18, 19.  
Apoc 5. 9.

*f* Rom. 3.  
28.  
Gal. 2. 16.  
Eph. 1. 3  
*g* I Cor.  
6. 11.

I Pet. 1. 2.  
2 Pet. 3. 9.

which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal <sup>a</sup> purpose elected me before the foundation of the world was laid, unto salvation in *Iesus Christ*: for that thou hast created me after thine <sup>b</sup> own Image, and hast begun to restore that in me which was lost in our first parents: for that thou hast effectually called me by the <sup>c</sup> working of thy spirit, in the <sup>d</sup> preaching of thy Gospel, and the receiving of the *Sacraments*, to the knowledge of thy saving grace and <sup>e</sup> obedience of thy blessed will: for that thou hast bought and redeemed me with the blood of thine *only begotten Son*, from the torments of *Hell*, and thrall of *Satan*: for that thou hast by <sup>f</sup> faith in *Christ*, freely justified me, who am by nature the *Childe of wrath*: for that thou hast in good measure <sup>g</sup> sanctified me by thy holy Spirit, and given me so large a time to repent, together with the means of repentance? I thank thee likewise, good Lord, for

for my *life, health, wealth, food, raiment, peace, prosperity, and plenty* and for that thou hast *preserved me this night* from all perils and dangers of *bodie and soul*, and hast brought me safe to the beginning of this day. And as thou hast now wakened my *bodie from sleep*, so I beseech thee waken my *soul from sin*, and carnall security: and as thou hast caused the † *light of the day* to shine in my *bodily eyes*, so, good Lord cause the light of thy *Word*, and holy Spirit to *illuminate my heart*; and give me grace as one of thy † *children of light*, to walk in all holy obedience before thy face this day; and that I may † *endeavour to keep faith and a clear conscience towards thee, and towards all men*, in all my thoughts, words, and dealings. And so good Lord, bless all my *studies and actions*, which I shall take in hand this day, as that they may tend to thy *glorie*, the good of others, and the *comfort* of mine own soul and conscience, in that day when I shall make my final

† Eph. 5.  
13.

† Luk. 16.  
8.

Phil. 2. 11.

† Acts 24.  
16.

*accounts unto thee for them. O my God, keep thy servant that I do no evil unto any man this day; and let it be thy blessed will, not to suffer the <sup>a</sup> Devil, nor his wicked angels, nor any of his evil members, or my malicious enemies to have any power to do me any hurt or violence: But let the eye of thy holy providence watch over me for good, and not for evil; and command thy <sup>b</sup> holy Angels to pitch their Texts round about me, for my defence and safety in my going out, and coming in, as thou hast <sup>c</sup> promised they should do about them that fear thy name. For, <sup>d</sup> into thy hands, O Father, I do here commend my soul and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty forget thee, yet Lord, I beseech thee, do thou <sup>e</sup> in mercy remember me. And I pray not unto thee, O Father,*

*a Zach. 3.  
2.*

*b Ps. 34.7.*

*c Psal. 91.  
11.*

*d Ps 31.5.  
Luk. 23.  
46.*

*e Neh. 13.  
31.*

*Father*, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World* and *Antichrist*: Give thy Gospel a free and a joyful passage through the world, for the conversion of those who belong to thine *Election* and *Kingdom*.

<sup>a</sup> Bless the *Churches* and *Kingdomes* (wherein we live) with the continuance of <sup>b</sup> *Peace*, *Justice*, and true Religion. <sup>c</sup> Defend the *Kings Majesty* from all his enemies, and grant him a long life, in health and all happiness, to reign over us. Bless our gracious *Queen Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth*, and her Princely Issue. Encrease in them all *heroical gifts* and *spiritual graces*, which may make them fit for those places, for which thou hast *ordained* them, direct all the *Nobility*, *Bishops*, *Ministers* & *Magistrates* of this *Church*

<sup>a</sup> Psal. 51.  
18, 19.  
<sup>b</sup> Isa. 39. 8  
<sup>c</sup> Psal. 72.  
115.  
2 Tim. 2. 2  
Heb. 6. 10  
1 Tim. 2. 2

and Common-wealth, to govern the Commons in *true Religion, Justice, obedience, and tranquillity*. Be mercifull unto all the Brethren which fear thee, and call upon thy *name*. And comfort as many among them as are \* *sick*, and comfortless in *body* or *minde*: especially be favourable to all such as suffer any trouble or \* *persecution* for the testimony of thy truth and holy *Gospel*: And give them a gracious \* *deliverance* out of all their troubles, which way it shall seem best to thy wisdom, for the glory of thy *name*, the further enlarging of the *truth*, and the more ample encrease of their own comfort and consolation. Hasten thy coming, O blessed *Saviour*, and end these sinful dayes. And give me grace, that like a \* *wise Virgin*, I may be prepared with *Oyl* in my *Lamp*, to meet thee the sweet *Bridegroom* of my Soul at thy coming, whether it be by the day of *death* or of *judgement*: and then, Lord Jesus come when thou wilt, even Lord Jesus come

\* Jam. 5. 15

\* Heb. 11. 36.

\* 1 Cor. 10 13.

\* 2 Tim. 2. 9.  
2 Cor. 1. 6, &c.

\* Mat. 25. 1, 2, &amp;c.

*come quickly.* These and all other graces which thou knowest needful and necessary for me this day and evermore, I humbly beg and crave at thy hands, *O Father*, giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee; *Our Father which art in heaven, Hallowed be thy Name, &c.*

*Meditations to stir us up to  
Morning Prayer.*

**I**F when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate that prayer is thy *spiritual sacrifice*, \* *wherewith God is well pleased*; and therefore it is so displeasing to the devil, and so irksom to thy flesh. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise; assuring thy self that it doth by so much the more please God, by how much the more

\* Heb. 13.  
15, 16.

it is displeasing to thy flesh.

2. Forget not how the *Holy Ghost* puts it down as a *ſpecial note* of Reprobates, <sup>a</sup> *they call not upon the Lord*; <sup>b</sup> *they call not upon God*. And when <sup>c</sup> *Eliphaz* ſuppoſed that *Job* had caſt off the fear of God, and that God had caſt *Job* out of his favour, he charged him that he reſtrained prayer before God; making that a ſure note of the one, and a ſufficient cauſe of the other. On the other ſide, that God hath promiſed, that <sup>d</sup> *whoſoever ſhall call on his name ſhall be ſaved*. It is certain, that he who maketh no conſcience of the duty of Prayer, hath no grace of the *holy Spirit* in him. For the <sup>e</sup> *Spirit* of grace, and of prayer, are one; and therefore grace and prayer go together. But he that can from a penitent heart (morning & evening) pray unto God, it is ſure that he hath his *meaſure* of grace in this world, & he ſhall have his *portion* of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulneſs of ſpeak-  
ing

<sup>a</sup> *Pſal.* 14.

4.

<sup>b</sup> *Pſal.* 53.

3.

<sup>c</sup> *Job* 15. 4

<sup>d</sup> *Ro.* 10.  
13.

<sup>e</sup> *Zac.* 12.  
10.



ing are two *Symptomes* of a sick body, so *irkesomness* of praying when thou talkest with God, and carelesness of hearing when God by his *Word* speaks unto thee, are two sure signs of a sick soul.

4. Call to mind the zealous devotions of the Christians in the *Primitive Churches*, who spent many whole nights and vigils in *watching & praying* for the forgiveness of their *sins*, & that they might be found ready at the coming of Christ: And how that *David* was not content to pray at \* *Morning*, at *Evening*, and at *Noon*, but he would also \* *rise up at Midnight* to pray unto God. And if Christ did chide his Disciples, because they would not \* watch with him one hour in *praying*, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or *Play*, yea whole dayes and nights in *carding* and *dicing*, to please the *flesh*, be ashamed to think

\* Ps. l. 55.  
16, 17.

\* Ps. 119.  
62.

\* Mat. 26.  
40.

a Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the *Papists* in their blind superstition, do in an *unknown*, and therefore <sup>a</sup> *unedifying* Tongue (fit onely for the children of <sup>b</sup> *mystical Babylon*) mutter over upon their <sup>c</sup> *Beads*, every Morning and Evening so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers; how shall they in their *superstitious* devotion, rise up in judgement against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest these Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and so compiled of Scripture-phrases, as that thou mayest speak to God, as well in his own holy words, as in thine own native language. Be ashamed that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout

a 1 Cor. 14

15. and 10.

26, 17.

b Gen. 11.

7, 9.

Apo. 17. 5.

c A superstition.

*Qui si'o*

*insertis nu-*

*merant sua*

*murmura*

*baccis.*

Mant.

Alphonf.

lib. 4.

vout than thou, in the *sincere* worshipping of the *true* <sup>a</sup> and onely God. And indeed, a prayer in private devotion should be *one* <sup>b</sup> *continued speech*, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying: remember that those are the <sup>c</sup> *Fowles* which the *evil one* sends to devour the *good seed*, and the carkasses of thy *Spiritual sacrifices*; but endeavour with <sup>d</sup> *Abraham* to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are *dull*, and thy minde not apt for *prayer*, and holy devotion, strive not too much for that time, but *humbling* thy self at the sence of thine infirmity and dulness, knowing that God accepteth the <sup>e</sup> *willing minde*, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulness by *redoubling* thy zeal, and for the time present commend thy

L 5      soul

a Joh. 17. 3

b *Vox continuata, non concisa, & rupta, ut baitologia vitetur.*

Perkins de univ. ration. conc. c. 10.

c Mar. 13. 4, 19.

d Gen. 25. 11.

e Mar. 26.

41.

2 Cor 8.

12.

soul to God in this, or the like short Prayer.

*Another short Morning Prayer.*

**O** Most gracious GOD, and merciful FATHER, I thine unworthy Servant, do here acknowledge, that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandements, in thought, word, and deed, following the desires of mine own Will, and *lusts* of my Flesh, not caring to be governed by thy holy Word and Spirit; and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation* in *Hell fire*, if thou shouldest but deal with me according to thy *justice* and my *deserts*. Wherefore, O heavenly Father, I beseech thee (for thy Son *Jesus Christ* his sake, and for the merits of that bitter *death* and *bloody* Passion, which I believe that *he* hath suffered for *me*) that thou wouldest pardon and forgive

forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance* which is due to me for them. And send thy holy *Spirit* into my heart, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy *good Spirit* lead me in thy *truth*, and *crucifie* in me more & more all worldly and carnal *lusts*, that my *sins* may more and more *die* in me, and that I may serve thee in *unfeigned* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdom. And here, *O Lord*, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *youth* up, until this *present day* & hour by thy most gracious *providence*. I

I thank thee more especially for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, & from falling to any *gross* sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall *think, do, or speak* this day, may tend to thy Glory, the good of others, and the peace of mine own conscience. And to this end, I commend my *self*, and all my wayes and actions, together with all that do belong unto me, unto thy *gracious direction and protection*, praying thee to keep both them and me from all *evil*; and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the World, and of Antichrist. Preserve our gracious *King* from all conspiracies and treasons; grant him a long and prosperous Reign over us. Bless our gracious  
Queen

*Queen Marie. Prince Charles, the Lady Marie, the Lady Elizabeth, & her Princely Issue: endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates with those graces and gifts which thou know'st necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgements: comfort all those that are sick and comfortless. Lord keep me in a continual readiness, by faith and repentance, for my last end; that whether I live or die, I may be found thine own, to thine eternal glorie, and mine everlasting salvation, through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer which he hath sanctified with his own lips, saying, Our Father, &c.*

*Further Meditations to stir us up to Prayer in the Morning.*

**T**Hink not any *business* or *haste* (though never so great) a sufficient



cient *excuse* to omit prayer in the Morning, but meditate,

1. That the *greater* thy business is, by so much the more need thou hast to pray for *Gods good speed and blessing* thereon; seeing it is certain that *nothing can prosper without his blessing*.

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

3. That many a man hath gone out of his door, and never come in again. \* Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee; and if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill aires, how much more carefull shouldest thou be to pray, to preserve thy soul from evil temptations?

4. That the time spent in prayer never *kindereth*, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the

\* *Quem  
dies vidit  
veniens su-  
perbum,  
Hunc dies  
vidit fugi-  
ens jacen-  
tem, Senec.  
Nescis  
quid ves-  
per serus  
vehat.*

the *world* thou goest into a *Forest* full of unknown dangers ; where thou shalt meet many *bryers* to tear thy *good name* ; many *snares* to trap thy *life*, and many *Hunters* to devour thy soul. It is field of pleasant *grass*, but full of poisonous *serpents*. Adventure not therefore to go naked amongst these *bryers*, till thou hast praied *Christ* to *cloath* thee with his righteousness ; nor to pass thorow these *snares* and *ambushments* , till thou hast prayed for Gods *providence* to be thy guide ; nor to walk *bare-foot* thorow this *snakie* field, till having thy *feet shod* with the *preparation of the Gospel of peace*, thou hast prayed to have still the *brassen serpent* in the eyes of thy *faith*, that so if thou comdest not home *holier* , thou mayest be sure not to return *worser* than when thou wentest out of door.

Therefore though thy *haste* be never so much, or thy *business* never so great, yet go not about it, nor out of thy doors, till thou hast at least used this or that short *Prayer*.

A

*A brief Prayer for the Morning.*

O Mercifull Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those *judgements* which are due unto me for them, and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood,

blood. Bless me therefore, O Lord, in my *going out*, and *coming in*; and grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the *glory* of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for *Jesus Christ* thy Sons sake; In whose blessed Name I give thee thy *glory*, and beg at thy hands all other graces, which thou seest to be needful for me this day and ever, in that prayer which *Christ* himself hath taught me, saying, *Our Father which art in heaven, &c.*

*Meditations, directing a Christian how he may walk all the day with God, like Enoch.*

**H**AVING thus begun, keep all the day after as diligent a watch as thou canst, over all thy *\*thoughts, words, and actions*, which thou mayest easily do by craving the assistance of Gods *Holy Spirit*, and observing these few rules.

*First,*

\* Rom. 16  
18.  
Phil. 2. 3.  
Pro. 27. 2.

## First for thy thoughts.

a Eph. 4.  
23.

b Mat. 5.  
18, 19.

c Isa. 59. 5.  
1 Sam. 12.

4.

d Qui con-  
scientie  
curam ab-  
jiciunt, nec  
homines  
reuerentur  
nec Deum.

e Zach. 8.  
17.

1. **BE** <sup>a</sup>careful to suppress every sin in the first motion. Dash <sup>b</sup>*Babylons Children* (whilest they are young) against the stones. Tread (betimes) the <sup>c</sup>*Cockatrice Egge*, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the *custome of sinning* <sup>d</sup>take away the conscience of sin, and then shalt thou, wax so *impudently wicked*, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy *mind* to feed it self upon any <sup>e</sup>*imagination* which is either *unpossible* for thee to do, or *unprofitable* if it be done, but rather think of the worlds *vanity*, to contemn it; of *death*, to expect it; of *judgement*, to avoid it; of *hell*, to escape it; and of *heaven* to desire it.

3. Desire not to *fulfil* thy mind in all things; but learn to deny thy self *those* desires (though never so pleasing

pleasing to thy nature ) which being attained, will draw either *scandal* on thy *Religion*, or *hatred* to thy *Person*. Consider in every thing the *end*, before thou attempt the *Action*.

4. Labour daily more and more to see thine own *miser*y through *unbelief*, *self-love*, and *wilful breaches* of Gods *Law*; and the *necessity* of Gods *mercy*, through the merits of *Christs passion*, to be such; that if thou wert demanded, *What is the vilest creature upon earth?* thy conscience may answer, *mine own self*, by reason of my great *sins*: and that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the world?* thy heart might answer, *One drop of Christs blood to wash away my sins*. And as thou tenderest the salvation of thy soul, live not in any *wilful filthiness*: For true *faith*, and the *purpose* of *sinning* can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy  
eternal

\* 1 Kings  
13.25.

\* Luk. 1.6

general calling, as in the frequent use of the *Word* and *Sacraments*; but also in thy *particular*, in making conscience to eschew every *known sin*, and to obey *God* in every one of his *Commandements*, like \**Josias*, who turned to *God* with all his heart according to all the *Law* of *Moses*: and \**Zachary & Elizabeth* who walked in all the *Commandments* of *God* without reproof. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin encreased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation; the end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they *contemn* for their unworthiness; but to cut off whom they *envy* for their greatness. He therefore is truly prudent who



who (considering the promises) neither *affecteth*, nor *neglecteth* popularity. But in any wise take heed of harbouring a \* *discontented mind*; for it may work thee more *woe*, than thou art *aware* of. It is a *special mercy*, in the multitude of so *many blessings*, as thou dost enjoy, to have *some crosses*. God gives thee *many blessings*, lest through want (being his child) thou shouldest *despair*: And he sends thee some crosses, lest by *too much prosperity* (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with \* *meaner*, had they known their \* *great dangers*: affect therefore *competency* rather than *eminency*. And in all thy *will* have ever an eye to **GODS** *will*, lest thy *self-action* turn to thine *own destruction*. Happy the man who in this short life is least known of the world, so that he doth truly know God and himself! Whatsoever *cross* therefore thou hast to *discontent* thee, remember, that

\* Socrates  
in forum  
egressus  
quam mul-  
tis ego (in-  
quit) non  
egeo. Non  
est ergo  
pauper, qui  
caret, sed  
qui eget.  
\* Dimidium  
plum toto.  
Hesiod.  
\* Feriunt  
summos  
fulmina  
montes.  
Horat.  
Tangunt  
magnos  
tristia fata  
deos. Ovid.  
λαδὲ βίω-  
σας.  
Qui notus  
nimis om-  
nibus, igno-  
tus mori-  
tur sibi.  
Seneca.

† 1 Tim.  
6, 7, 8, 9.  
*Insanie  
damnandi  
sunt qui  
tam multa  
tam anxie  
congerunt,  
quum sit  
tam paucis  
opus.  
Vives.  
\* Prov. 30.  
8, 9.  
Vivitur  
exiguo  
melius.  
Claud.*

that it is *less* than thy *sins* have *de-  
served*. Count therefore Christ thy  
chiefest joy, and sinne thy greatest  
grief: Esteem no want to the  
want of *Grace*; nor any loss, to the  
loss of *Gods* favour; and then the  
discontentment for *outward* means  
shall the less perplex thine *inward*  
mind. And as oft as Satan shall of-  
fer any motion of discontentment  
to thy mind, remember St. Paul's  
admonition, † *We brought nothing  
into the world, and it is certain that  
We can carry nothing out. And ha-  
ving food and raiment, let us be  
therewith content; but they that will  
be rich fall into temptation, and a snare,  
and into many foolish and hurtfull  
lusts, which drown men in destruction  
and perdition. Pray therefore with  
wise Agur, \* O Lord, give me nei-  
ther poverty nor riches: feed me with  
food convenient for me, lest I be too  
full, and deny thee, and say, Who is  
the Lord? or lest I be poor, and  
steal, and take the Name of my God  
in vain.*

7. Bestow no more thought up-  
on

on *worldly things* than thou needs must, for the *discharge* of thy place, and the <sup>a</sup> maintenance of thy *estate*; but still let thy care be greater for <sup>b</sup> *heavenly* than *earthly* things, and be more grieved for a <sup>c</sup> *dishonour* done to *God*, than for an *injury* offered to thy self; but if any private injury be offered unto thee, *bear* it as a Christian, with *patience*. Never was an innocent man wronged, but if he patiently bore his cross, he <sup>d</sup> *overcame* in the end. But thy good name in the mean while is *wounded*; bear that also with *Patience*. For he that at the last day will give thy *body* a resurrection, will as sure, in his *good time*, grant a *resurrection* to thy *good name*. If *impatiently* thou frettest and vexest at thy wrongs, the hurt which thou dost *thy self*, is more than that which thine *Enemy* can do unto thee. Neither canst thou more rejoyce him, than to hear, *that it thoroughly vexeth thee*. But if thou canst shew *patience* on *earth*, *God* will shew *himself* just from *heaven*. Pray for him; for, if thou

4 I Tim. 6.  
8, 9.  
Gen. 28.  
20.  
b Col. 3. 2,  
3.  
Phil. 3. 20:  
c Jos. 7. 9.  
Psal. 131.  
21, &c.

d Nobile  
vincendi  
genus est  
patientia:  
vincit qui  
patitur: si  
vis vince-  
re, disce  
pati. Opti-  
ma injurie  
ultio est ob-  
livio, efficit  
enim ut  
animum le-  
vet, nec  
magis laedet  
quam si  
facta non  
esset.

thou be a good man thy self, thou canst not but rejoyce if thou shouldest see thy worst *emie* to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy self unto prayer, committing thy self, and commending thy cause unto the Righteous Judge of heaven and earth, saying with † *Jeremy*, O Lord of hosts that judgeth righteously, and tries the reins and the heart: vengeance is thine, and unto thee have I opened my cause. In the mean while wait (with *David*) on the Lord: be of good courage, and he shall comfort thine heart.

† Jer. 11.  
20.

† Ne verbis  
quod scis  
ostentes, sed  
rebus te  
ostendo  
scire.

8. The more † others commend thee for an excellent act, be thou the more humble in thine own thoughts. Affect not the vain praises of men; the blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels* in heaven, who have eschew'd the praises of men on earth: neither need'st thou praise thy self: deal but uprightly, † others will do

† Psal. 40.  
18.

do that for thee. Be not thou *curious* to know *other mens doings*, but rather be careful that no man know any *ill dealing by thee*.

9. Esteem no sin *little*, for the curse of God is due to the least, and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the *miserie* of thine own estate; and as occasion is ministred, \* *mourn* for the *iniquitie of the time*. Pray to God to *amend it*, and be not thou one of them that make it worse.

10. Lastly, think often of the \* *shortness of thy life*, and certainty of death; and wish rather a *good life*, than a long. For, as one day of *Mans life* is to be preferred before the *longest age* of a Stag or a Raven, so one day spent *religiously*, is to be higher valued, than a mans \* *whole life* that is consumed in *prophaneness*.

Cast over therefore, once every day, the number of thy dayes, by subtracting those that are past ( as being vanished like yester-nights

M dreams )

\* Ez. 9. 4.  
Psal. 69. 9.  
Mar. 3. 5.  
\* *Hec sunt  
giunt frano  
non remo-  
rante dies.*  
Psal. 90. 9,  
10, 11.  
*Non quam  
diu, sed  
quam bene.*  
\* *Fuit, non  
vixit. Sen.*  
*Non refert  
quanta sit  
vita du-  
turnitas,  
sed qualis  
sit admini-  
stratio.*  
*Vives.*  
*Tota vita  
dies unus,*  
*ne mirum  
sit homines  
non exfati-  
ari iisdem  
toties rede-  
untibus.*

Non potest  
presentem  
diem recte  
vivere, qui  
se non eam  
quasi ulti-  
mam victu-  
rum esse co-  
gitat.

dream, *contracting* them that are to come (sith the one half must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine own sickness, and the death of friends) counting \* only the *present day* thine, which spend as if thou wert to spend no more.

*Secondly for thy Words.*

\* Mat. 12.

16.

\* Prov. 17.

17. & 10.

19.

Dixisse se-  
pe penituit,  
tacuisse ve-  
ro nunquā.

\* Nescit  
vox missa  
reverti.

Quum pe-  
riculosum  
illud lingua  
quo vadis.

I. **R**emember that thou must answer for every \* *idle word*; that in \* *multiloquie*, the wisest man shall overshoot himself. Avoid therefore all *tedious and idle* talk, whereof seldom ariseth *comfort*, many times *repentance*; especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou kept it in; it is \* *another's* as soon as it is out. O the shame, when a mans own tongue shall be produced in witness, to the confusion of his own face.

Let then thy words be few, but advised: fore-think whether that  
which

which thou art to speak, be <sup>a</sup> fit to be spoken: affirm no more, than what thou knowest to be true; and be rather <sup>b</sup> silent, than to speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth: hate <sup>c</sup> dissembling and lying in another, detest it in thy self, or God will detest thee for it; for he *hateth a liar, and his father the devil alike.* And if once thou be discovered to make *no conscience* of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy word than to a *lyars oath.* Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lie though they get nothing by it themselves, nor are not compelled to it by others. Let not thine anger remain, when thou seest the cause removed; and ever distinguish 'twixt him that offendeth of <sup>d</sup> infirmity (or against his will) and him who <sup>e</sup> offendeth maliciously, and of set purpose;

M 2

let

a *Nosce penitenda loqui, qui profecunda prius suo tradidit examini.*

*Cassiod. l.*

*10. Ep. 4.*

b *Jam 1 19*

*Consultius*

*est tacere,*

*quam inepte loqui.*

c *1 Pet. 2. 1*

*Psal. 3. 2.*

*Si mendacem te no-*

*runt, nemo*

*tibi credet,*

*etiamsi af-*

*firmes ve-*

*rissima.*

*Arist.*

d *Odi tan-*

*quam ama-*

*urus.*

*Pro. 6. 30.*

*Acts 3. 17.*

*1 Tim 1. 13*

e *Psal. 59.*

*3. 5.*

*Psa. 101. 7*



let the one have pity, the other justice.

<sup>a</sup> Eph. 4. 29

Psal. 1. 2.

Pro. 31. 26

*Pii est alios*

*reddere*

*pios.*

<sup>b</sup> Psal. 139.

21.

Psal. 69. 9.

3. Keep thy speech as clean from all *obscenity*, as thou wouldest thy meat from *poysen*; and let thy talk be <sup>a</sup> *gracious*, that he that hears thee may grow *better* by thee; and be ever more *earnest* when thou <sup>b</sup> speakest of *Religion*, than when thou speakest of *worldly matters*.

If thou perceivest that thou hast erred, *persevere* not in thine error: rejoyce to find the truth, and magnifie it. Study therefore *three things* especially; to *understand well*, to *say well*, and to *do well*.

<sup>c</sup> *Si verum*

*audias, si*

*lenito pro-*

*tinus reve-*

*rere, illiq;*

*tanquam*

*divinae rei*

*assurgito.*

<sup>d</sup> Mat. 4.

24, 25.

And when thou meetest with *Gods children*, be sure to make some holy advantage <sup>c</sup> by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still <sup>d</sup> minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*, so the *gifts of God*, by much using, do the more grow and *increase*.

*crease,* <sup>a</sup> like the *Widows* pitcher of oyl, which the more it poured to fill other vessels, the more it was still replenish'd in it self.

4. Beware that thou believe not all that is told you, and that you tell not <sup>b</sup> all that you hear; for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred make thee to reveal that which love in friendship bound thee a long time to conceal. But for fear of such after-claps, observe two things.

First, though thou hast many acquaintance, yet make not any thy familiar friend, but he that truly <sup>c</sup> fears God: such a one thou never needest to fear: For though you should in some particulars fall out, yet *Christian-love*, the main ground of your *friendship*, will never fall away, and the fear of God will never suffer him to do thee any villany.

a 2 Reg.  
4. 2.

b Eccl 37.  
Luk. 2. 19.  
*Arcanum  
tibi credi-  
tum fide-  
us custodi  
quam depo-  
sitam pe-  
cuniam.*

c *Vera a-  
micitia  
tantummo-  
do est inter  
bonos.  
Mali nec  
inter se a-  
mici sunt,  
nec cum  
bonis.*

<sup>a</sup> *Civilem  
amicum sic  
habeas ut  
putes posse  
inimicum  
feri.*

<sup>b</sup> *Quod ta-  
cere vis,  
prior ipse  
taceas.*

<sup>c</sup> *Bellum  
non est ho-  
minum, sed  
quod ver-  
bum facit,  
belluarum,  
& cum vi-  
tis, non ho-  
minibus ge-  
rendum*

Eph. 5. 4.

Psal. 15. 3

<sup>d</sup> *Irascere  
pium ne-  
fas, impi-  
um imma-  
ne, homi-  
nem inhu-  
manum.*

Secondly, <sup>a</sup> do nothing in the sight of a civil friend, for which thou canst not be safe, unless it be concealed: nor any thing for which (if *just cause* be offered) thou needest fear him, if he prove thine *unjust enemy*. If thou hast done any thing amiss, ask God forgiveness, and perswade <sup>b</sup> thy self, rather than thy friend, to keep thine own counsel: for be assured, that what friendship soever is grounded upon any other *cause* than *true Religion*, if ever that cause fail, the friendship falleth off: and the rather, because that as God breeds among men, truth, peace, and amity, that we should live to do one another good, so the Devil daily soweth falsehood, <sup>c</sup> discord, and enmity, to cause (if he can) dearest friends to devour one another.

5. Make not a <sup>d</sup> jest of another mans infirmity; remember thine own; abhor the frothy wit of a filthy nature, whose brains having once conceived an odd scoffe, his mind travails (as a woman with child)

child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jests. But if thou be disposed to be \* merry, have a special care of three things.

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastitie: and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thy Enemy; for thou knowest not what shall be the manner of thine own end. But be more \* glad to see the worst mans amendment than his punishment. Hate no man, for fear lest Christ love him; who will not take it well that thou shouldst hate whom he loveth. Christ loved thee, when thou wast his Enemy: by the merits therefore of his blood, he requireth thee, for his sake, to love thy enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness, for forgiveness. The forgiveness of an 100 pence,

M 4

for

\* Nemo videtur sibi tam vilis, ut irideri mereatur.  
Phil. 4. 4.  
Pro. 23. 13

\* Valentinianus, Imp.  
Cum supplicio mortis aliquis afficiendus esset, aiebat se male ad vitam revocare.  
Crudelis animi alienis est malis gaudere & non misereri communem naturam.  
Rom. 5. 8.  
10.  
Eph. 2. 4.

a Mat. 28.  
24, 25.

for the *forgiveness* of <sup>a</sup> *ten thousand Talents*: The 60 hundred thousand Crowns for ten Crowns: Petty forgiveness of man, for the infinite forgiveness of Almighty GOD. Though thou thinkest thine Enemy unworthy to be *forgiven*, yet Christ is worthy to be *obeyed*.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and *fear not* the face of man. The frown of a Prince may sometimes be the *favor* of God. Neither shall <sup>b</sup> *flattery* still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for *favor*, or dares not displease thee for *fear*. Miserable is his case, who when he needs, hath none to *admonish* him. <sup>c</sup> *Reprehension*, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou

b Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

c Reprehensio si impar vel meliores vel cautiores nos reddit.

thou hast a warning to amend : if it be false, thou hast a caveat what to avoid. So every way it makes a man better or warier. But \* if thou canst not endure to be reprehended, do then nothing worthy of thy reprehension.

9. Speak not of God, but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths, \* much less ought we to abuse it vainly in our talk. But ordinarily to use it in *vain, rash, or false oaths*, is an undoubted sign of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak in any matter that may move passion, *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in \* *praising* be discreet ; in \* *saluting*, courteous ; in \* *admonishing*, friendly ; in \* *forgiving*, mercitull, in \* *promising*, faithful, and bountiful in \* *recompensing* good service ; making not the rewards of *virtue* the gifts of *favour*.

M 5 Thirdly,

\* Si reprehendi fers  
agre, reprehendenda  
ne feceris.

Levit. 19.

\* Qui facile in furiis

jurat, in jocis jurabit :

qui in jocis, & in mendacio.

Viv. Psa. 141. 3

\* 1 Pet. 5.

\* Rom. 12.

Affabilitas & co-

mitas sunt nullius im-

pendi, amicitia tamē

magnas congluti-

nant exhibita, dissol-

vunt prætermiffa.

\* 1 Thes. 5. 26. 27.

\* 1 Thes. 3. 5.

\* Ps. 15. 4.

\* Deut. 15.

## Thirdly, for thy actions.

1. **D**O not evil, though thou mightest; for God will not suffer the least sin (without bitter Repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a † calling, nor any thing in thy calling, till thou hast first † taken counsel at Gods Word, of the lawfulness thereof, and praied for his blessings upon thy endeavour, and then do it in the name of God with chearfulness of heart, committing the success unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do an evil work, remember, that † Satan is where his business is. Let not the child of God be the instrument of so base a slave: hate the work, if thou abhorrest the Author. Ask thy conscience these two questions; *Would I have another to do this unto me? What shall I answer Christ.*

† Psal.  
119. 101.  
1 Cor. 7. 5.  
† 1 Sam.  
30. 8.

† *Imminet  
semper oc-  
casioni sua  
diabolus.*  
Greg.  
Mat. 7. 12.



Christ in the day of my<sup>a</sup> accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him? And remember with<sup>b</sup> Joseph, that though no man seeth, yet God seeth all. Fly therefore (with Joseph) from all sins, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins, as he did Davids,<sup>c</sup> to the open light, before all Israel, and before the Sun. Be therefore as much afraid of<sup>d</sup> secret sins, as open shame. And so avoid all in general, as that thou doest not allow to thy self any one particular or<sup>e</sup> darling sin, which the corruption of thy nature could best agree withall: For the crafty devil can hold a mans soul as fast by one, as by many sins; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoyd a sin, so be careful to shun the<sup>f</sup> occasion.

2. In

a Luk. 16.

2.

2 Cor. 6. 2.

2 Cor. 5.

10.

b Gen. 39.

9, 11, &c.

c 2 Sam.

12. 12.

d Luk. 8. 17

& 12. 2.

e Pro. 5. 8.

& 6. 27.

f Omnis  
peccandi  
ocasio vi-  
tanda est,  
nam qui a-  
mat peri-  
culum, peri-  
bit in illo.  
Ecc. 3.

3. In affecting good actions, which are within the compass of thy calling, distrust not Gods providence, though thou see the *means* either *wanting* or *weak*. And if means do offer themselves, be sure that they be lawful; and having gotten lawful means, take heed that thou rely not more upon them, than upon God himself. Labour in a lawful calling, is Gods ordinary means by which he blesteth his Children with outward things. Pray therefore for Gods blessing upon his own means. In earthly business, bear an heavenly mind; do thou thy best endeavour, and commit the whole successe to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the \* loss of thy soul. In all therefore both *actions* and *means*, endeavour with *Paul*, to have \* *alway a clean conscience towards God, and towards men.*

\* Mat. 16.

26.

*Hic mirum  
ab eis esto  
nil conscire  
sibi, nulla  
pallere  
culpa.* Hor.

\* Acts 24.

19.

Look

Look to your selves, what conscience, ye have:

For conscience shall damn, and conscience shall save.

4. Love all good things for Gods sake, but God for his own sake. Whilest thou holdest GOD thy friend, thou needest not \* fear who is thine enemy; for either God will make thine enemy to become thy friend, or will bridle him, that he cannot hurt thee. No man is overthrown by his enemy, unless that first his *sin* have prevailed over him, and God hath left him to himself: He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

5 Give every man the honour due to his place, but honour a man more for his *goodnesse* than for his *greatness*. And of whomsoever thou hast \* received a benefit, unto him

( as

\* Ps. 118.

6, 7.

Rom. 8. 31

Pro. 16. 7.

Gen. 31.

4, &c.

Gen. 31. 7.

20, 22.

Ex. 22. 25.

Numb. 14.

42, 43, &c.

\* Psal. 27.

11, 12, 13.

( as God shall inable thee ) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternal love, and a *spur* to a *godly* life.

6. But be not proud for any external worldly goods, nor for any internal spiritual *gifts*. *Not for external goods*, because that as they came *late*ly, so they will shortly be gone again; their loss therefore is the less to be grieved at. *Not for any internal gifts*; for as God gave them, so will he likewise take them away if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine own worth, and contemn others for whose good Almighty God bestowed those gifts upon thee. Hast thou any one virtue that moves thee to be self-conceited? thou hast twenty vices that may better vilifie thee in thine own eye.

\* Be the same in the sight of God who beholds thy *heart*, that thou *seemest*

\* Tu recte  
vivis, si  
curas esse  
quod audis.  
Hor. Ep.  
ad Quin.

seemest to be in the eyes of men that see thy face. Content not thy self with \* *an outward good name*, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name* for any thing, but for *goodnesse*, lasts little, and is least worth. In all the holy Scriptures I never read of any hypocrites repentance; and no wonder; for whereas after sin, *conversion* is left as a means to cure all other sinners; what meanes remains to *recover* him, who hath converted *conversion* it self into sin? Woe therefore unto the Soul that is not, and yet still seemeth Religious.

7. Mark the fearfull ends of notorious evil men, to abhor their wicked actions; mark the *life* of the godly, that thou mayest imitate it; and his † *blessed end*, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to *hypocrisie*, beware that thou

\* Nil juvat  
bonum no-  
men, recla-  
mante con-  
scientia.

† Num. 23  
10.  
Psal. 37.  
35, 36, 37.

use not the *exercise* of Religion, as matters of course and custom, without *care* and *conscience*, to grow more *holy* and *devout* thereby. Observe therefore, how by the continual use of Gods means, thou feelest thy special corruptions weakened, and thy sanctification more & more increased; and \*make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by fear; for to rule by † love is easie and safe; by *tyranny*, is ever accompanied with care and † terror. *Oppression* will force the oppressed to take any advantage to shake off the yoke that they are not able to bear, neither will Gods justice suffer the *sway* that is grounded on *tyranny*, long to continue. Remember, that though by † *humane ordinance* they serve thee, yet by a more peculiar right, they are † Gods servants. Yea, now being *Christians*, not as thy servants, but above.

\* 1 Cor. 1.

28.

1sa. 58. 5, 6

Mat. 23.

27, 28

1sa. 51. 56

† *Ami & impera.*

*Blando vis*

*latet impe-*

*rio. Aug.*

† *Qui ter-*

*ret, plus*

*ille timet:*

*fors illa*

*Tyranno*

*convincit.*

*Claud. de*

*insti. Prin.*

† 1 Pet. 2.

12.

† Lev. 25.

55

Phil. 5. 16.

1 Cor. 9. 6.

bove servants, brethren, beloved in the Lord. Rule therefore over <sup>a</sup> Christians (being a Christian) in love, and mercy, like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice *justly*. For the due execution whereof,

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for, <sup>b</sup> he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred; as to believe arguments of persuasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy come in equal balance

<sup>a</sup> Si Pericles, quoties chlamydem indueret, apud se dicere consuevit. Attende Pericles, quod gestaturus es imperiū in liberos Athenienses.

Plu. in Apo. Quantomagis tu quoties auctoritate exercitatus es apud teipsum, dicere deberes? Memento, homo, quod imperiū geris in liberatos christianos.

<sup>b</sup> Qui statuit aliquid parte inaudita altera, æquum licet statuerit, haud æquum fuit. Sen.



\* Judicious Sir  
Fr. Bacons  
Essays of  
Judicature

\* Luk. 5.  
4. 5.  
Isa. 43. 3.

\* 2 Chr.  
9. 10.

\* Deut.  
27. 17.  
Hab. 5. 1.

lance with the rich and mighty. If thou perceivest on the one side in a cause, *\*the high hills of cunning advantage, powerful combination, and violent persecution*; and on the other side, *the low vallies of poverty, simplicity, and desolation*, prepare the way (as God doth) to judgment, by *\*raising vallies, and taking down Hills*, equalling in equity; that so thou mayst lay the foundation of thy sentence upon an even ground. In matters of right and wrong 'twixt party and party, let thy conscience be careful, rather *Jus \*discere*, to pronounce the law that is made, *Secundum allegata & probata*, rather than *Jus dare*, to make a law of thy own, upon the authority of *sic volo, sic jubeo*, tearing that fearful malediction, *\*Cursed be he that removes his neighbours land-mark*. In tryals of life and death, let Judges, like *Elohim*, in justice remember mercy, and so cast the severe eye of Justice upon the *fact*, as that they look with the pittiful eye of mercy upon the *malefactor*,

lefactor, wresting the favour of law to the favour of life, where Grace promiseth amendment; but if Justice requireth, that \*one rather than unity must perish, and that a rotten member must be \*cut off to save the whole body from putrifying, fiat Justitia. But whilest thou art pronouncing the sentence of judgement on another, remember that thine own judgement hangs over thy head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave to thy Friend this for thine Epitaph; *Nuper eram Judex, jam Judicis ante Tribunal*

*Subsistens paveo; judicor ipse modo.*

Many (I know not upon what grounds) seem to be much grieved with the Laws of the Land; but wiser men may answer them with the Apostle, \* *Nos scimus bonam esse Legem, modo Judex ea legitime utatur: We know that the Law is good, if a man use it lawfully.* And  
he

\* *Melius percat unus, quam ut percat multitudo.*  
\* *Ense rescindendum, ne pars sincera trahatur.*

\* 2 Tim. i. 8.

a. 2 Chro.  
19. 11.

b Pro. 21.  
17.  
Phil. 4. 8.  
*Vita brevis  
opusque  
multum,  
operarii  
pigri, &  
urget Pa-  
re. -fami-  
as. Rabb.  
Apotheg.  
Apo. 2. 12*

c Jam. 5. 9.

he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can with-draw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehosaphat*,<sup>a</sup> *Be of courage, and do justice, and the Lord will be with the good.*

10. Lastly, make not an *occupation* of any *recreation*. The longest use of pleasure is but short; but the pains of pleasure abused are eternal.<sup>b</sup> Use therefore lawfull recreation, so far forth as it makes thee the fitter in body and minde, to do more chearfully the service of God, and the duties of thy calling. The work is great, thy time is but short; and he who will recompence every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if the<sup>c</sup> *Master* should call thee this day to thy accounts. Be therefore careful henceforth to make

make the most advantage of thy short time that remains, as a man would of an *old Lease* that were near expiring, and when thou disposest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness, sports, playes, and toyish vanities*, seeing the whole is but a *short while*, though it be spent in doing the best good that thou canst; for a Man was not created for *sports, playes, and recreation*; but *zealously* to serve God in *Religion*, and *conscionably* to serve his neighbour in his *vocation*, and by both to ascertain himself of eternal salvation. Esteem therefore the losse of † *time* one of the greatest losses. Redeem it carefully, to spend it wisely, that when that time commeth, that thou mayest be no longer a *Steward* on earth, thy Master may welcom thee, with an *Engage bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

Me-

† Nihil est aliud tempus quam vita, quam unusquisq; tantum se amare propter, quam rei nullius magis sit prodigus quam temporis.  
Eph. 5. 16.  
Luk. 16. 2.  
Mark 10. 2

*Meditations for the Evening.*

*At Evening when thou preparest thy  
self to take thy rest, meditate on  
these few points.*

\*Psal. 90.  
Job 14. 5.  
*Vive me-  
mor quoniam  
his brevis  
evi.* Hor.

† *Heu per-  
didi diem.*  
Tit. Vesp.  
Apotheg.  
*Nullus sine  
linea dies.*

1. **T**Hat seeing thy \*daies are numbred, there is one more of thy number spent; and thou art now the nearer to thy end by a *day*.
2. Sit down a while before thou goest to bed, and consider with thy self what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them; but especially, call to mind what ~~sin~~ thou hast committed that day against God or man; and what good thou hast omitted; and humble thy self for both; if thou findest that thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that day † lost where-in thou hast not done some good.
3. If by frailty or strong tenta-  
tion,

tion, thou shalt perceive that thou hast committed any grievous sin or fault, presume not to sleep, till thou hast upon thy knees made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning before his Majesty in the Judgement day.

4. If thou have fallen out with any in the day, let not the Sun \* go down in thy anger that night. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and \* intreat him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart forgive him, *Matth. 5. Verse 23.* But in any case presume not to be thine own avenger. For in so doing thou dost God a double injury,

\* Eph. 4.  
26.

\* Non turpe est veniam precari;  
turpe est Deum aut hominem habere inimicum.

† Mihi  
vindicta  
dicit domi-  
nus.

Ro 12. 19.  
Non est tibi  
jus in ser-  
vum alie-  
num, imo  
in conser-  
vum tuum.

† Cui semel  
ignoveris,  
cura ut ille  
semitat bo-  
na fide id  
esse actum,  
& si qua in  
re illum ju-  
vare potes,  
experiatur  
te amicum.  
Vives.

Mat. 3. 39.

† Ro. 12.  
20.

*injury* : First, in offering to take the *sword of justice* out of his hand, as though he were not just ; having reserved the *execution* of † *vengeance* to himself. Secondly, in *usurping authority* over his *servant*, without *referring* the cause of his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a Revenger ; For if thou be to execute revenge on thy self, thou wilt do it too lightly ; if on thy Enemy, too heavily. It belongeth therefore to God to revenge ; to thee to forgive.

And in testimony that thou hast freely † forgiven him, pray unto God for the *forgiveness* of his fault, and the amendment of his life, and the next time that occasion is offered (and it lyes in thy *power*) do him good, and *rejoyce* in doing it ; for he that doth good to his † *Enemies* shews himself the child of God, and his reward is with GOD his Father.

5. Use not *sleep* as a means to satiate the foggy *litherness* of thy

*Rest*



*flesh*, but as a \* *medicine* to refresh thy tired senses and members : *sufficient* sleep quickneth the *minde*, and reviveth the *body* ; but *immoderate* sleep *dulleth* the one, and *fatneth* the other.

6. Remember that *many* go to *bed*, and never rise again, till they be *wakened* and *raised* up by the fearfull sound of the *last trumpet* : But he that sleepeth and wakeneth with *Prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to sleep *securely*, and *safely* ; yield up thy self into the hands of God, whilest thou art waking : and so go to bed with a reverence of *Gods Majesty*, and consideration of thine own *miserie*, which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, and when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy chamber, and list-

N

ting

\* In vitâ  
tempus  
quod som-  
no impen-  
ditur, non  
est vita,  
vita enim  
vigilia.

ting up thy *heart*, thine *eyes* and *hands*, to thy *Heavenly Father*, in the name and mediation of his *holy Son Jesus*; pray unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed *that day*.

2. *Craving* most earnestly ( for Christ his sake ) *pardon and forgiveness* for them.

3. *Requesting* the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received; especially for thy *preservation* that day.

5. *Praying* for *rest* and *protection* that night.

6. *Remembering* the state of the *Church*, the *King*, and the *Royal posterity*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. *Lastly*, commending thy *self*, and *all thine*, to his gracious *custody*.

All which thou mayest do in these, or the like words.

*A*

A Prayer for the Evening.

**O** Most gracious God, and loving Father \* who art about my bed, and know'st my down-lying, and mine up-rising, and art near unto all that call upon thee, in truth and sincerity, I wretched sinner do beseech thee to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, \* conceived in sin, and living in iniquity; so that I am ashamed to lift up mine eyes to heaven; knowing how grievously I have \* sinned against heaven, and before thee: For, O Lord, \* I have transgressed all thy Commandements and Righteous Laws, not only through negligence and infirmity; but oftentimes through wilful presumption, contrary to my knowledge, yea contrary to the motions of thy Holy Spirit reclaiming me from them; so that I have wounded my conscience, and

\* Ps. 139.  
23.  
Ps. 145. 18

\* Ps. 51. 9.  
Heb. 9. 6.

\* Luk. 15.  
18.

\* Dan 9.  
11.

*a* Eph. 4.  
30.

*b* Ps. 119.  
37.

*c* Isa. 6 5.

*d* Isa. 1. 15

*e* Rom. 3.  
15, 16.

*f* Gen. 6. 5.  
Psal. 40. 12

grieved thy *holy Spirit*, by whom thou hast <sup>a</sup> *sealed me to the day of Redemption*. Thou hast consecrated my soul and body, to be the *Temples* of the *Holy Ghost*. I wretched sinner have defiled both, with all manner of pollution and uncleanness, My eyes in taking pleasure to <sup>b</sup> *behold vanity*, mine ears in hearing *impure* and *unchast* speeches, my <sup>c</sup> *tongue* in *leasing* and evil speaking: my <sup>d</sup> *hands* are so full of impurity, that I am ashamed to lift them up unto thee; and my <sup>e</sup> *feet* have carried me after mine *own* wayes: my *understanding* and *reasoning* which are so quick in all earthly matters, are onely *blind* and *stupid*, when I come to meditate or discourse of *spiritual* and *heavenly things*; my memory, which should be the *treasury* of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*. Yea, Lord, by woful experience I find, that naturally, <sup>f</sup> *all the imagination of the thoughts of mine heart are only evil continually*. And these my

my sins are more in number than the hairs which grow upon mine head, and they have grown over me like a loathsome leprosie, that \* from the crown of thy head to the sole of thy feet, there remains no part which they have not infected; they make me seem \* vile in my own eyes, how much more abominable must I then appear in thy sight? and the custom of sinning hath almost taken away the conscience of sinne, and pulled upon me such dulness of sense, and hardness of heart, that thy judgements denounced against my sins, by the faithfull Preachers of thy Word, do not terrifie me to return unto thee by unfeigned repentance for them. And if thou Lord shouldest but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still waitest for my Repentance, I humbly beseech thee, for the bitter death and bloody passion sake, which

\* Isa. 1. 6.

\* 2 Sam. 5.

21.

1 Joh. 3.

20.

*a* Zach.  
13. 1.

*b* Jer. 10.  
23.

*c* Da Domi-  
ne quod iu-  
bes, & jube  
quod vis.  
Aug.  
*d* Mar. 28.  
20.

*Iesus Christ* hath suffered for me, that thou wouldst pardon and forgive unto me all my sins and offences, and open unto me that *overstreaming* <sup>a</sup> *Fountain* of the blood of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*, that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemn me before thy judgment seat, in the world which is to come. And forasmuch, O Lord, as thou knowest, that <sup>b</sup> *it is not in man to turn his own heart, unless thou dost first give him grace to convert*, & seeing that it is as easie with thee to make me *righteous* and *holy*, as to bid me to be such. O my God, give me grace to <sup>c</sup> *do what thou commandest*, and then command *what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine <sup>d</sup> *holy Spirit*, which thou hast promised to give

give (to the worlds end) into all thy Elect people. And let the same thy<sup>a</sup> *holy Spirit* purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the<sup>b</sup> *Temples* of the *Holy Ghost*, to<sup>c</sup> serve thee in righteousness and holiness all the days of my life; that when (by the direction & assistance of thy *holy Spirit*) I shall<sup>d</sup> finish my course in this short and transitory life, I may chearfully leave this world, and<sup>e</sup> resign my soul into thy fatherly hands, in assured confidence of enjoying everlasting life with thee in thine heavenly<sup>f</sup> *Kingdome*, which thou hast prepared for thine *Elect Saints* who love the *Lord Jesus*, & expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sinnes past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to

a Joh. 16. 13

b 1 Cor. 3

16, 17.

c Luk. 1. 74

Act. 13. 65

d 2 Tim. 4.

7.

e Psal. 31. 5.

f Mat. 25.

34.

g Tim. 4. 8



a Psa. 119.

13.

b Psa. 51, 15

c Psa. 19. 14

come. And let the same thy holy Spirit likewise keep me in the *Unity* of thy Church, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*. nor any other error of false worship. And let thy *Spirit* open mine eyes more and more, to see *the wonderful things of thy Law*: and <sup>a</sup> open my lips, that my mouth may daily defend thy truth, and <sup>b</sup> set forth thy praise. Increase in me those *good gifts* which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient spirit*, a *chast heart*, a *contented mind*, *pure affections*, *wise behaviour*, and all other *graces* which thou seest to be necessary for me, to govern my <sup>c</sup> *heart* in thy fear, and to guide all my life in thy *favour*; that whether I *live* or *die*, I may *live* and *dle* unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings

sings and benefits which so graciously and plentifully thou hast bestowed upon my soul and body, for this life, and for that which is to come, namely for my *Election, Creation, Redemption, Vocation, Justification, Sanctification*, and *Preservation* from my childhood untill this present day and hour, and for the firm hope which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment* and *prosperity*, and more specially, for that thou hast defended me this day now past, from all perils and dangers both of body and soul, furnishing me with all necessary good things that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: So I beseech thee sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull* and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to

walk before thee, doing all such good works as thou hast appointed, when it shall please thee, by thy divine power to waken me the next morning. And whilst I sleep, do thou, O Lord, <sup>a</sup> *who art the keeper of Israel, that never slumbrest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers, so that neither the evil angels of <sup>b</sup> *Satan*, nor any wicked enemy, may have any power to do me any harm or evil. And to this end give a charge unto thy <sup>c</sup> *holy Angels*, that they (at thy appointment) may pitch their tents round about me, for my defence and safety; as thou hast promised that they should do *about them that fear thy Name*. And knowing that thy Name is a <sup>d</sup> *strong Tower of defence unto all those that trust therein*. I here recommend my self (& all that do belong to me) unto thy holy protection & custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ his sake*, have mercy upon me, and receive my soul

<sup>a</sup> Ps<sup>1</sup>. 112.  
5.

<sup>b</sup> Apoc. 12  
7.

<sup>c</sup> Ps<sup>a</sup>. 3. 4.  
7.

<sup>d</sup> Prov. 18  
10.

soul into thy heavenly Kingdome.  
And if it be thy blessed pleasure to  
adde more dayes unto my life, O  
Lord, adde more *amendment* unto  
my *dayes*, and wean my mind from  
the love of the *world*, and *worldly*  
*vanities*; and cause me more & more  
to settle my conversation on *heaven*  
and *heavenly things*, and perfect  
daily in me that good work which  
thou hast begun, to the glory of thy  
*Name*, and the salvation of my sin-  
full soul.

O Lord, I beseech thee likewise,  
save and defend from all evil and  
danger, thy whole *Church*, our  
King *Charles*, Q. *Mary*, the Noble  
and hopefull Prince *Charles*, with  
the rest of the Royal Progeny, the  
Religious Lady *Elizab.* the Kings  
only Sister, and her Princely Issue:  
keep them all in the sincerity of  
thy truth, and prosper them in all  
grace and happinels. Bless thy  
*Nobility*, *Ministers* & *Magistrates*  
of these Churches and Kingdomes,  
each of them with those graces  
which are *expedient* for their place  
and

<sup>a</sup> Apoc. 6.  
10. and 22  
10.

<sup>b</sup> Mat. 19.  
28.

<sup>c</sup> Luk. 14.  
24.

and calling. And be thou, O Lord, a comfort and consolation to all the people whom thou hast thought meet to visit with any kind of *sickness, cross, or calamity* <sup>a</sup> Hasten, O Father, the coming of our Lord *Jesus Christ*; make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein: and in the mean while, careful so to <sup>b</sup> *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the <sup>c</sup> *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name and mediation of Jesus Christ* thy Son, and in that form of prayer, which he himself hath taught me to say, *Our Father which art in heaven, &c.*

*Another*

Another short Evening Prayer.

**O** Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of <sup>a</sup> Peter, <sup>b</sup> Mary Magdalen, the <sup>c</sup> Publican, the <sup>d</sup> Prodigal child, and many other penitent sinners, that thou art so full of <sup>e</sup> compassion, and so ready to forgive the greatest sinners, who are <sup>f</sup> heaviest laden with sin, at what time soever they return unto thee with penitent heart: lamenting their sins, and imploring thy grace: I should despair for my own sins, and be utterly discouraged from presuming to come into thy presence; considering the hardness of my heart, the unruliness of my affections, and the uncleanness of my conversation, by means whereof I have transgressed all thy laws and deserved thy <sup>h</sup> curse, which might cause my body to be smitten with some fearful disease, my soul to languish with the death of sin, my good

<sup>a</sup> Luk. 22.

61.

<sup>b</sup> Lu. 7. 47

<sup>c</sup> Luk. 18.

14.

<sup>d</sup> Luk. 15.

20.

<sup>e</sup> Psa. 103.

8.

<sup>f</sup> Mat. 11.

28.

<sup>g</sup> Ezek 18

21, 22, &c.

<sup>h</sup> Deut. 17

26.

Gal. 3. 10.

<sup>a</sup> Lam. 3.

22.

Mal. 3. 8.

<sup>b</sup> Col. 3. 12.

Mat. 3. 7.

<sup>c</sup> Psa. 15. 7

Psal. 1. 84.

<sup>d</sup> Hos. 13. 5

II I. 16, 18

<sup>e</sup> Mat. 9. 12.

<sup>f</sup> I Jo. 1. 7.

<sup>g</sup> Joh. 3. 14

good name to be traduced with scandalous reproaches, and make mine *estate* lyable to all manner of *crosses* and *casualties*. And I confess, Lord, that thy *mercy* is the cause that I have not been *long ago* <sup>a</sup> *confounded*. But, O my God, as thy *mercy* onely stayed thy judgement from falling upon me hitherto, so I humbly beseech thee, in the <sup>b</sup> *bowels* of thy *mercy* in *Iesus Christ*, (*in whom only thou art well pleased*) that thou wilt not deal with me according to my <sup>c</sup> *deserts*, but that thou wouldst freely and fully remit unto me all my sins and transgression, and that thou wouldst <sup>d</sup> *wash* them clean from me with the virtue of that *most precious blood*, which thy Son *Iesus Christ* hath shed for me; for he *alone* is the <sup>e</sup> *Physician*, & his blood only is the <sup>f</sup> *medicine* that can heal my *sickness*; and he is the *true* <sup>g</sup> *brazen Serpent*, that can cure that poison, where the *fiery serpents* of my *sins* have stung and poisoned my sick and wounded soul And give me, I beseech thee, thine *holy Spirit*,



Spirit, which may assure me of my<sup>a</sup> adoption, and that may confirm my Faith, increase my Repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so sanctifie me throughout, that my<sup>b</sup> whole body, soul, and spirit, may be kept unblameable until the glorious comming of my Lord Jesus Christ. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the<sup>c</sup> roaring Lyon which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his temptations and tyrannie, and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy<sup>d</sup> hands and protection, beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night,

a Gal. 4. 5,  
7.

b 2 Thes.  
5. 23.

c 1 Pet. 5.  
8.

d Ps 31. 5.

*night.* And grant good Lord; that whether I *sleep or wake, live or die,* I may *sleep, wake, live and die* unto thee, and to the glory of thy *name,* and the salvation of my *soul.* Lord bless and defend all thy chosen people every where. Grant our King a long and happy Reign over us. Bless our gracious Queen *Mary,* with their Princely Progeny, the Lady *Elizabeth* the Kings onely Sister, & her Princely issue; together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness. Good Lord give me grace to be one of those *wise Virgins* which may have my heart prepared like a *Lamp* furnished with the *Oyl* of *faith,* and *light of good works,* to meet the Lord *Jesus,* the sweet *Bridegroom* of my *soul,* at his second and sudden coming in *Glory.* Grant this good Father, for *Christ Jesus* sake, my only Saviour and Mediator, in whose blessed name, and in whose own words, I call upon thee, as he hath taught me, *Our Father which, &c,*  
After-

Afterwards say :

*Thy grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.*

Then rising in an *holy* reverence, meditate as thou art putting off thy cloaths.

*Things to be meditated upon as thou art putting off thy cloaths.*

1. **T**HAT the day is coming when thou must be as barely <sup>a</sup> *n-n*stript of all that thou hast in the world, as thou art now of thy clothes: thou hast therefore here, but the use of all things, as a <sup>b</sup> *Steward* for a time, and that upon accounts. Whilest therefore thou art trusted with this *Stewardship*, be <sup>c</sup> *wise* and *faithfull*.

2. When thou seest thy <sup>d</sup> *bed*, let it put thee in minde of thy grave, which is now the *bed of Christ*; for *Christ* (by laying his holy body to rest three dayes, and three nights in the

<sup>a</sup> *Nudus in hunc mundum veni, nudus quoque abibo.*

<sup>b</sup> *Luk. 16. 1*

<sup>c</sup> *Mat. 25. 2*

<sup>d</sup> *Job 17.*

13.

*ut somnus mortis, sic lectus imago sepulchri.*

a Mat. 12.

40.

b 1 Theſ. 4.

14.

c Iſa. 57. 2

d Iſa. 2. 20

e Pſal. 4. 8

the grave) hath ſanctified, and (as it were) <sup>a</sup> warmed it for the bodies of his *Saints* to reſt and ſleep in, <sup>b</sup> till the morning of the *reſurreſtion*: ſo that now unto the *faithfull*, death is but a ſweet ſleep, and the grave but Chriſts <sup>c</sup> bed, where their bodies reſt and ſleep in peace, until the joyfull <sup>d</sup> morning of the *Reſurreſtion-day* ſhall dawn unto them.

Let therefore thy bed-cloaths repreſent unto thee the mold of the earth that ſhall cover thee: thy ſheets, thy winding-sheet; thy ſleep, thy death; thy waking, thy *reſurreſtion*. And being laid down in thy bed, when thou perceiveſt ſleep to approach, ſay, <sup>e</sup> *I will lay me down, and ſleep in peace, for thou Lord only makeſt me dwell in ſafety.*

Thus religiously opening every Morning thy heart, and ſhutting it up again every Evening, with the Word of God, and Prayer, as it were with a lock and key, and ſo beginning the day with Gods worſhip, continuing in his fear, and ending it in his favour, thou ſhalt be ſure

to

to find the *blessing* of God upon all thy dayes labours, and good endeavours; and at night thou mayest assure thy self thou shalt sleep safely and sweetly in the arms of thy heavenly Fathers providence.

*Thus far of the Piety which every Christian in private ought to practise every day. Now followeth that which he (being a Householder) must practise publickly with his Family.*

*Meditations for household Piety.*

1. **I**F thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with *Abraham*, that he would not hide from him his counsel. For (saith God)

\* *I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgement, that the Lord may bring upon Abraham*

\* Gen. 17.  
18, 19.

\* Gen. 14.

4.

\* Josh. 24.

15.

\* Deut. 6.7

\* Ps. 101.6

him that he hath spoken unto him. And \* *Abraham* had 318 men-servants which were thus *born* and *catechized* in his house. With whose help he rescued also his Nephew *Lot* from the captivity of his enemies. And religiously valiant \* *Joshua* protesteth before all the people, that if they all would fall away from the true worship of *God*, yet that he and his house would serve the Lord. And *God* himself gives a special charge to all Housholders, that they do instruct their Family in his *Word*, and train them up in his fear and service. \* *These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God and serve him. David according to his Law, had so ordered his Family, that \* no deceitfull person should dwell in his house, but such as would*

would serve God and walk in his way:

And religious <sup>a</sup> Hester had taught her Maids to serve God in fasting and Prayer. And (the more to further thy Family in the zeal of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the labour and handy works of such godly servants. For <sup>b</sup> Laban perceived, that God blessed him for Jacobs sake: And Potiphar saw that the Lord <sup>c</sup> made all that Joseph did to prosper in his hand; yea, when innocent Joseph was cast into Prison, <sup>d</sup> his keeper saw that whatsoever he did the Lord made it to prosper: And therefore the Keeper committed all the charge of the Prisoners into Josephs hand. Secondly, the trulier a man doth serve God, the faithfuller he will serve thee.

2. If every householder were thus careful, according to his duty to bring up his Children and Family in

<sup>a</sup> Hest. 4.  
16.

<sup>b</sup> Gen. 30.  
27.

<sup>c</sup> Gen. 39  
3.

<sup>d</sup> Gen. 39.  
22, 23.



in the *service* and *fear* of *God* in his *own house*, then the house of *God* should be better filled, & the *Lords Table* more frequented every *Sabbath day*; and the *Pastors* *publike* preaching and labour would take *more effect* than it doth. The *streets* of *Towns* and *Cities* would not *abound* with so many drunkards, swearers, whoremongers, and prophane scorner of true *Piety* & *Religion*. *Westminster-Hall* would not be so full of contentions, wrangling sutes, and unchristian debates; and the *prisons* would not be every *Sessions* so full of Thieves, Robbers, Traitors and Murtherers. But (alass) most *Housholders* make no other use of their *servants* than they do of their *beasts*. Whilest they may have their *bodies* to do their *service* they care not if their *souls* serve the *Devil*. Yet the common complaint is, that *faithful* and *good servants* are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters: For the example and instruction

struction of a *Godly and Religious Master*, will make a good and a *faithfull servant*, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good servants, because they were religious Masters, such as were careful to make their servants *Gods servants*.

It is the chief labour and care of most men, to raise, and to advance their *house*; yet let them<sup>a</sup> rise early, and lie down late, and eat the bread of carefulness, all will be but in vain, for, except the Lord build the house (that is, raise up a family) they labour in vain. For God hath sealed this, as an irrevocable decree, that he will<sup>b</sup> pour his wrath upon the families that call not upon his name: yea, God will take the wicked and<sup>c</sup> pluck him out of his tabernacle, and root him out of the land, &c. Yea, when his<sup>d</sup> iniquities are full, he will make the<sup>e</sup> Land to spue out every Canaanite. Religion then, and the Service of God in a familie, is the best building, and surest entailing of House

<sup>a</sup> Psa. 127.  
1, 2.

<sup>b</sup> Jer. 10. 25

<sup>c</sup> Pf. 52. 5.

<sup>d</sup> Gen. 15.  
16.

<sup>e</sup> Lev. 18.  
25.

House and Land, to a *man* and his *posterity*; for the *righteous man shall inherit the land, and dwell therein for ever.*

And therefore if thou desirest to have the *blessing* of God upon thy *self*, and upon thy *family*, either before or after thy own private devotions, call every morning all thy *family* to some *convenient* room; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve, thou mayest \* *admonish* them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

*Morning Prayer for a Family.*

O Lord our God, and heavenly Father, who art the onely Creator and Governour of heaven and earth, and all things therein contained, we confess, that we are *unworthy* to appear in thy sight and presence,

\* *Origen* would have the Word expounded in Christian Houses. *Hom. 9. Lev.*  
*Augustine* saith, that what the Preacher is in the Pulpit, the same the Householder is in the house.

presence, considering our manifold sins which we have committed against heaven and before thee; and how that we have been born in sin, and do daily break thy holy Laws and Commandements, contrary to our knowledge and consciences; albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thine only begotten Son; and our Comforter, who bestowest upon us all the good and holy *graces*, which we enjoy in our souls and bodies. And if thou shouldst but deal with us, as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life; and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unspeakable, and endless mercy in thy Son, our Saviour *Iesus Christ*, we thy poor servants appealing

pealing from thy Throne of *justice* ( where we are justly lost and condemned ) to thy Throne of *grace* ( where mercy *reigneth*, to pardon *abounding* sin, ) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that, by the virtue of the precious blood of Jesus Christ thy innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original* and *actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good *Father*, for *Christ* his death and passion sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance, which thy law hath *threatned*, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy *Word* that *Idolaters, Adulterers, Covetous-men, Contentious persons, Drunkards, Gluttons*, and such like inordinate

nate livers, shall not inherit the Kingdom of God: pour the grace of thy *Holy Spirit* into our hearts, whereby we may be enlightened to see the filthiness of our sinnes, to abhor them; and may be more and more stirred up to live in newness of life, and love of thy Majesty; so that we may daily increase in the obedience of thy Word, and in a conseasonable care of keeping thy Commandements.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this life*, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy *holy Gospel* among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee, for all other

thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect*, and *direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this day, & evermore. Shield us, O Lord, from the tentations of the Devil, and grant us the custody of thy holy *Angels*, to defend and direct us in all our *wayes*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into *thy hands*, & *Almighty tuition*; Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day from falling into any gross sinne, especially those whereunto our *natures* are most prone. *Set a watch before the door of our lips*, that we offend not thy Majesty by any rash or false oaths; or by any lewd or lying speeches:



speeches: give unto us *patient minds, pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to be needfull for us, that we may be the better enabled to serve thee in holiness and righteousness. And seeing that all *mans* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us; even prosper thou our handy work;* (for, except thou guide us with thy grace, our endeavours can have no good success.) And provide for us all things which thou, O Father, knowest to be needfull for every one of us, in our souls and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life, that our hearts being not *settled* upon any transitory things, which we meet with in the way, our souls may every day be more and more *ravished* with the love of our *home*, and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy Uni-

versal Church, and every particular member thereof; especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein we live. Preserve and defend from all evils and dangers, our Gracious King Charles, Queen Mary, our hopeful Prince Charles, with the rest of the Royal Progeny; the Religious Lady Elizabeth, the Kings only Sister, and her Princely Issue: Multiply their *dayes* in *bliss* and *felicity*; and afterwards crown them with everlasting joy and glory. Bless all our *Ministers* and *Magistrates*, with all graces needfull for their places, and govern thou them that they may govern us in peace and godliness: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless; especially those who are afflicted, either with an evil conscience, because they have sinned against thy Word; or for a good conscience, because they will not sin against thy truth. Make the first to know,



know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long-sufferance either too much *discourage* them, or too much *encourage* their enemies; but grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may best stand with thy glory and their comfort. Give every one of us grace to be alwayes mindful of his last end, and to be prepared with *faith* and *repentance*, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, *seek thy Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These, and all other graces, which thou, O Father, seeest to be

necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of prayer which *Christ* himself hath taught us, saying :

*Our Father which art in heaven,  
&c.*

*After prayers, let every one of thy Household ( taking in the fear of God (such a breakfast or refreshing as is fit ) depart ; the children to School, the servants to their work, every one to his office, the Master and Mistis of the Family to their calling, or to some honest exercises for recreation, as they think fit.*

*The Practice of Piety at meals, and  
the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper impression in thy heart of Gods fatherly providence and goodnesse towards thee.

*A Medita-*

*Meditations before Dinner and Supper.*

I. **M**editate, that *hunger* is like the sickness called a *wolf*, which if thou dost not feed, will devour thee, and eat thee up; and that <sup>a</sup> *meat* and *drink* are but as *physick*. or means which God hath ordained, to relieve and cure this *natural infirmity*, and necessity of man. Use therefore to eat and to drink, rather to sustain and *refresh* the *weakness* of nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger, whose living is to empty, is to be preferred before him that liveth but to fill privies. There is no service so <sup>b</sup> *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, Phil. 3. 19. Therefore we may *boldly* term them as the Scriptures do their Idols, <sup>c</sup> *Gallulim*, *Dungy-gods*, Hab. 2. 18, 19. 2 King 17. 12. And as no one action (*Gods ordinances excepted*)

O 5

makes

<sup>a</sup> Hoc me docuisti ut quemadmodum medicamenta sic alimenta sumemus accedam.

Aug. 1. 10.

Conf.

<sup>b</sup> Major sum et ad majora genitus, quam ut mancipium sim mei corporis.

Sen.

<sup>c</sup> Of Galat, which signifies flesh mans dung, as Ezek. 4. 17, 18.

makes a man more to resemble a *beast*, than eating and drinking : so the *abuse* of eating and drinking to *surfering*, *drunkenness*, and *spewing*, makes a man more vile than a *beast*.

\* Heb. 11.

3.

\* Psa. 145

15, 16.

Mat. 5. 44,

45, &c.

Act. 14. 17

2. Meditate on the *omnipotency* of God, who \* made all these creatures of *nothing* ; of his *wisdom*, who feedeth so many *infinite* creatures through the *universal* world, maintaining all their *Lives*, which he hath given them ; which surpasseth the wisdom of all the *Angels* in *heaven* ; and of his *clemency* and *goodness*, in \* feeding also his very *enemies*.

3. Meditate how many sorts of *Creatures*, as *beasts*, *fish*, and *fowl*, have left their *lives*, to become food to nourish thee, and how *Gods* *Providence* from remote places hath brought all these portions together on thy table for thy nourishment, and how by these dead creatures he maintains thee in *health* and *life*.

4. Meditate, that seeing thou hast

hast so many \* pledges of Gods Fatherly bounty, goodness, and mercy towards thee, as there are dishes of meat on the Table: O suffer not in such a place, so gracious a God to be abused by scurrility, ribaldry, or swearing; or thy \* fellow-brother, by disgraceful back-biting, taunting, or slandering.

5. Meditate, how that thy Master \* *Iesus Christ* did never eat any Food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalm. For this was the commandement of God; *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the Prophets: For, the people would not eat at their feast till Samuel came to bless their meat. And saith *Joel* to Gods people: *You shall eat and be satisfied, and praise the name of the Lord your GOD.* This also was the practice of the Apostles. For

Saint

\* *Hanc ob causam Gentiles mensas sacra & festa nomina- bant.*

\* *St. Aug.* had written over his Table, *Quisquis amat dictis absentem rodere amicum, hanc mensam vitam novit esse sibi.*

*Possil. de vita Aug.*

\* *Lu. 9. 16*  
*Ma 14. 19.*  
& *15. 36.*  
*Mar. 14. 1.*  
& *8. 6.*

*Luke 24.*  
*Joh. 5. 11.*  
*Mat. 26. 3.*  
*Deut. 8. 10*  
*1 Sam. 19.*  
*18.*

*Joel 1. 26*  
\* & *17. 35*



Saint *Paul* in the Ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of \**Barley-bread and broyled fish*, what thanks should such a *sinful man* as thou art, render unto God, for such variety of good, and dainty cheer? how many a true *Christian* would be glad to fill his belly with the morsels which thou *refusest*, and do *lack* that which thou *leavest*? How *hardly* do others labour for that which they eat, and thou hast thy food provided for thee, without either *care* or *labour*?

To

\* Joh. 6. 9  
& 21. 6.

To conclude; If <sup>a</sup> Pagan Idolaters at their Feasts were accustomed to praise their false gods, what a shame is it for a Christian (at his dinners and suppers) not to praise the true God, <sup>b</sup> in whom we live, move, and have our being?

a Dan. 5.  
1, 4.

6. Meditate, that thy body which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms, when thou shalt say <sup>c</sup> to corruption, thou art my Father, and to the Worm, thou art my Mother, and my Sister.

b Acts 17.  
28.

7. Meditate, how that many a <sup>d</sup> Mans table is made his snare, so that through his intemperancy and unthankfulnesse, the meat which should nourish his body, kills him with a surfeit; insomuch, that more are killed with this <sup>e</sup> snare than with the sword. And seeing that since the curse, the use (as of all creatures, so likewise) of meat and drink is unto us unclean, till the same be sanctified by the Word of God and Prayer; and that man liveth not by <sup>f</sup> bread only, but by the

c Job. 17.  
14.

d Ps. 69. 2.

e Gen. 3.  
17.

f Tim. 4.

4, 5.

g Mat. 4. 4.

Lev. 26.

26.

Ezek. 4. 16.

& 5. 16.

1 Sam. 9. 13

Mat. 14. 6.

Luke 24.

30.

Word

\* 1 Cor.  
10. 7.  
Rom. 14. 6  
1 Thess. 5.  
18.  
Eccl. 10.  
17.  
Luk. 21. 34  
Eccl. 31.  
30.  
Neh 6. 10.  
Amos 6. 6.

*Word of Gods Ordinance, and his blessing, which is called the staffe of bread. Sit not therefore \* down to eat before you pray, and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian Brethren, who suffer hunger, and want those good things wherewith thou doest abound.*

\* 1 Sam 9.  
13.  
Mat. 14  
19.

*These things, or some of them premeditated (if there be not a \* Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat pray unto him thus.*

*Grace before Meat.*

\* Ps. 104  
21.  
Joel. 1. 19.  
Ps. 147. 9.  
\* Job. 39. 3  
1 Tim. 4. 5.

**O** Most gracious God, and loving Father, who feedest \* all creatures living, which depend upon thy Divine providence; we beseech thee \* sanctifie these creatures which thou hast ordained for us: give them virtue to nourish our bodies,

bodies, in life and health; and give us grace to receive them *soberly* and *thankfully*, as from thy hands; that so in the \**strength* of these, and other thy  *blessings*, we may walk in the *uprightness* of our hearts, before thy face this day, and all the daies of our lives, through *Jesus Christ* our Lord and only Saviour. *Amen.*

• 1 Reg.  
19. 2.

*Or thus.*

**M**ost gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use: make them healthful for our nourishment, and us *thankful* for all thy blessings, through Christ our Lord and only Saviour. *Amen.*

*Another Grace before meat.*

**O** Eternal God, in whom we live, move, and have our being, we beseech thee to bless unto thy Servants these Creatures, that in the *strength* of them we may live, to the setting forth of thy praise and glory; through *Jesus Christ* our Lord and only Saviour. *Amen.*

*After*

*After every meal be careful of thy self and family, as Job was for himself and his children, Job 1. 4. lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

**B**lessed by thy holy name, O Lord our God, for these thy good benefits wherewith thou hast so plentifully at this time refreshed our bodies. O Lord, vouchsafe likewise to feed our souls with the spiritual food of thy holy word and Spirit unto life everlasting. Lord defend and save thy whole Church, our gracious King Charles, Queen Mary, the noble and hopefull Prince Charles, and all the Royal Progeny; the religious Lady Elizabeth, the Kings onely Sister, and her Princely Issue: Forgive us our sinnes and unthankfulness,  
pafs

pass by our manifold infirmities, make us mindfull of our last end, and of the *reckoning* that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour. *Amen.*

*Or thus.*

**B**lessed be thy holy name ( O Lord ) for these thy good benefits wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties; save and defend thy whole Church, our *King* and his royal *posterity*, and grant us health, peace, and truth in Christ our only Saviour. *Amen.*

*Or thus.*

**VV**EE give thee thanks ( O heavenly Father ) for feeding our bodies so graciously with thy good creatures to this temporal life; beseeching thee likewise to feed our souls with thy holy word unto life everlasting. Defend ( O Lord ) thine universal Church,  
the

the King, and royal Posteritie, and grant us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*

*The Practice of Pietie at Evening.*

*At Evening, when the due time of repairing to rest approacheth, call together again all thy Familie. Read a Chapter in the same manner that was prescribed in the morning. Then (in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after supper, or at any other time, observe these Rules.*

*Rules to be observed in singing of Psalms.*

1. **B**Eware of singing Divine Psalms for an *ordinarie recreation*, as doe men of impure spirits, who sing holy Psalms intermingled with prophane *Ballads*. They are Gods Word, take them not in thy mouth in vain.

2. Re-



2. Remember to sing *David's Psalms* with \* *David's spirit*.

\* Mat. 22.

3. Practise *St. Paul's rule*, *I will sing with the spirit, but I will sing with the \* understanding also*.

43.

4. As you sing, \* *uncover your heads*, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the matter make more \* *melody* in your heart, than the *Musick* in your ears; for the singing with a grace in our hearts, is that which the Lord is delighted withall, according to that old Verse;

\* 1 Cor.

14. 15.

\* 1 Cor.

11. 4.

\* Eph. 5. 19

Col. 3. 16.

*Non vox, sed votum; non musica cordula, sed cor;*

*Non clamans, sed amans, psallit in aure Dei.*

'Tis not the voice, but vow,

Sound heart, not sounding string;

True zeal, not outward shew,

that in Gods ear doth ring.

5. Thou mayest (if thou think good) sing all the *Psalms* over in order;

order; for all are most divine and comfortable; but if thou wilt chuse some *special Psalms*, as more fit for some *times* and *purposes*, and such as by the oft usage, thy people may the *easier* commit to memory.

*Then sing,*

In the morning, *Psalms* 3. 5. 16.  
22. 144.

In the evening, *Psalms* 4. 127. 141.  
For mercy after a sin committed, *Psalms* 51. 103.

In sickness, or heaviness, *Psalms* 6.  
13. 88. 90. 91. 137. 146.

When thou art recovered, *Psalms* 32. 33.

On the Sabbath day, *Psalms* 19.  
92. 65.

In the time of joy, *Psalms* 80. 98.  
107. 136. 145.

Before Sermon, *Psalms* 1. 12. 147.  
the 1 and 5 part of the 119.

After Sermon any Psalm which concerneth the chief argument of the Sermon.

At the Communion, *Psalms* 22. 23.  
103. 111. 116. For

for spiritual solace, *Psal.* 15. 19. 25  
46. 47. 112. 116.

After wrong and disgrace received, *Psal.* 42. 69. 70. 140. 144.

*After the Psalm, all kneeling down in reverend manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus.*

*Evening Prayer for a Family.*

**O** Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the foot-stool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandements, so that in us naturally, there dwelleth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, too much love of our selves, and the world,

\* Mat. 3. 17

world, too little love of thee, and thy Kingdome, but empty and void of *faith, love, patience*, and every spiritual grace. If thou therefore shouldest but enter into judgement with us, and search out our natural *corruption*, and observe all the *curst fruits and effects* that we have derived from thence, *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy *wrath*, and our *condemnation*, which we have long ago deserved. But good Father, for *Jesus Christ* thy dear Sonnes sake, \* *in whom only thou art well pleased*; and for the merits of that bitter death, and bloody passion, which we believe that he hath *suffered for us*, have mercy upon us, pardon and *forgive us all our sinnes*, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our *confusion in this life*, nor to our *condemnation in the world which is to come*. And forasmuch

as thou hast created *us* to serve thee  
as all other creatures to serve *us* :  
so we beseech thee inspire thy *holy*  
*Spirit* into our hearts, that by his  
illumination and effectual working  
we may have the inward sight and  
feeling of our sins, and natural cor-  
ruptions, and that we may not be  
blinded in them through *custom*,  
as the reprobates are, but that we  
may more and more loath them, &  
be heartily griev'd for them, endea-  
vouring by the use of all *good means*  
to overcome, and get out of them.  
O let us feel the power of \* *Christs*  
death, killing sin in our mortal  
bodies; and the virtue of his \* *resur-*  
*rection*, raising up our souls to  
newness of life. Convert our hearts,  
subdue our affections, regenerate  
our minds, and purifie our nature ;  
and suffer us not to be drown'd in  
the streams of those filthy vices, and  
sinful pleasures of this time, where-  
with thousands are carried head-  
long to *eternal destruction*; but dai-  
ly frame us more and more to the  
\* *likeness* of thy Son *Jesus Christ*, that  
in

\* Rom. 6.  
6.

\* Phil. 3.  
10.

\* Rom. 8.  
29.  
Eph. 4. 24.

in righteousness & true holiness we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy promises, our *fear* of thy name, the *hatred* of all our sins, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of Piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things, so far forth as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to  
our

our bounden duty, we confess that thou hast been exceeding mercifull unto us in all things of this life ; but infinitely more mercifull in the things of a better life; and therefore we do here from our very souls, render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our souls and bodies; acknowledging thee to be that *\* Father of light from whom we have received all those good and perfect gifts* ; and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers; so that none of those judgments ( which our sins have deserved ) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our brethren; and for *Christ* his sake be reconciled unto us for them.

\* Jam. i.  
17.

And we beseech thee likewise of  
p the



<sup>a</sup> Pf. 78. 49<sup>b</sup> Psa. 91. 5.<sup>c</sup> Gen. 32.

2.

2 King 6.

16, 17.

Psal. 91.

11, 12.

Heb. 1. 4.

the same thine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrors of <sup>a</sup> evil Angels, or any other fear or peril which for our sins might justly fall upon us: And that we may be safe <sup>b</sup> *under the shadow of thy wings*; we here commend our bodies and souls, and all that we have, unto thy Almighty protection. Lord, bless and defend both us and them from all evil. And whilst we sleep, do thou, *O Father* (who never slumbrest nor sleepest) watch over thy children, and give charge to thy <sup>c</sup> *Holy Angels to pitch their Tents round about our houses and dwellings*, to guard us from all dangers, that sleeping with thee, we may in the next morning be wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, *O Lord*, to be merciful likewise to thy whole Church,

Church, and to continue the tranquillity of these Kingdoms, wherein we live, turning from us those plagues which the *crying finnes* of this Nation do cry for.

Preserve our Religious King *Charles*, Queen *Mary*, the Noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely issue; all our Magistrates and Ministers, all that fear thee, and call upon thy name; all our Christian brethren and sisters that suffer *sickness*, or any other *affliction* or *miserie*: especially those, who any where do suffer persecution for the testimony of thy holy *Gospel*; grant them patience to bear thy cross, and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health & prosperity make us *mindful* of *sickness*, & of the *evil day* that is behind,

Luk. 21.  
35.  
Mar. 15.  
3. &c.

that these things may not overtake us as a † *snare*, but that we may in good measure, like \**wise Virgins* be found prepared for the comming of *Christ* the sweet *Bridegroom* of our soules. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldest hear the Prayer of sinners, but for his sake onely who suffered for sin, and sinned not. In the only mediation therefore of thine *eternal Son Iesus* our Lord and Saviour, we humbly beg these, and all other graces which thou knowest to be needfull for us, shutting up these our imperfect requests in that most holy Prayer which *Christ* himself hath taught us to say unto thee, *Our Father which art, &c.*

*Thy grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.*

Then saluting one another as becommeth

commeth *Christians*, who are the *vessels of Grace*, and *Temples of the Holy Ghost*, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

*Thus far of the Housholders publick Practice of Piety, with his Familie every day. Now followeth his Practice of Piety with the Church on the Sabbath day.*

*Meditations of the true manner of practising Piety on the Sabbath day.*

**A** Lmighty God will have himself worshipped, not onely in a *private* manner, by private persons and Families; but also in a more *publick* sort of all the godly joyn'd together in a visible *Church*, that by this means he may be known not only to be the *God and Lord of every singular person*, but also of the creatures of the *whole universal world*.

*Quest.* But why do not we *Christians* under the *New*, keep the Sabbath on the same seventh

day, whereon it was kept under the *Old Testament*.

\* Mat. 12.1

\* Deut. 18.  
18, 19.

\* Joh. 20.  
22.

I answer ; because that our *Lord Jesus* ( who is the \* *Lord of the Sabbath*, and whom the \* *Law* it self commandeth us to hear ) did alter it from the *seventh day* to this *first day* of the Week, whereupon we keep the Sabbath : For the holy Evangelist notes , that our Lord came into the midst of the holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then blessed the Church, \* *breathed* on the Apostles the *Holy Ghost*, and gave them the *ministerial Keyes*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn manner every first day* of the Week, during the forty dayes he continued on earth , between the *Resurrection* and *Ascension* ( for the fiftieth day after being the first day of the Week, the Apostles were assembled ) during which time he gave commandments unto the Apostles, and

\* *spake*

\* *spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day; the bodily sacrifices of beasts, to the spiritual sacrifices of praise, Prayer, and contrite hearts; the \* Levitical Priesthood of the Law to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues to Churches and Oratories; the old Sacraments of Circumcision and Passeeover to Baptism, and the Lords Supper, &c. as may appear by the like phrase, Act. 19.8. & Act. 28.23. Col. 4.11. put for the whole sum of Pauls Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty dayes instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law; so he continued forty dayes teaching his disciples in Sion, what they should preach, and how they should*

P 4

govern

\* Act 1 2 3  
Cyril bids us note, that Saint John doth not simply set down the maner of Christs appearing unto Thomas, but also the circumstance of the time (post dies octo;) whence he concludes thus, *Diem igitur octavum Dominicum diem esse necesse est. Cyril. in Johan. lib. 12. cap 58.*  
\* Heb. 7. 11, 12.  
Eph. 4.7,  
11, 12. 13.

<sup>a</sup> Eph. 4.  
10, 11, 12.

<sup>b</sup> Acts 1:7.

<sup>c</sup> Acts 1.  
1, &c.

<sup>d</sup> Acts 2. 1,  
4.  
<sup>e</sup> Acts 2.  
38, 40, 42.

govern the Church under the *Gospel*. And seeing it is manifest, that within those forty dayes <sup>a</sup> *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end, it is not to be doubted, but that within those *forty dayes* he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry, especially seeing that under the *old Testament* God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the *time* as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord <sup>b</sup> who hath times and seasons in his own power, appointed the first day of the week to be the very day, <sup>c</sup> wherein he sent down from *heaven* the *holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry in the <sup>d</sup> preaching of the *Word*, the <sup>e</sup> administration of the *Sacraments*, and the



the \* loosing of the finnes of penitent sinners. Upon these, and the like grounds, \* *Athanasius* plainly affirmeth, that the *Sabbath day* was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the *Lord*, for the remembrance of his death, so the Christian Sabbath is called the *Lords day*, because it was ordained of the *Lord*, for the memorial of his *Resurrection*. And as the Name of the \* *Lord* honoureth the one, so doth it the other, and as the *Lord* of the *Sabbath* by his royal prerogative and transcendent authority could, so he had also reason to change the holy *Sabbath* from the seventh day to this whereon we keep it. For as concerning the *seventh day* which followed the six dayes wherein God finished the Creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason, and oc-

\* Act. 3. 39.  
\* *Athan. in*  
*frontisp.*  
*hom. de sen.*  
Apoc. 1. 20  
The scrip-  
ture of the  
New Te-  
stament  
gives not  
this hone-  
rable title  
to any  
thing, but  
only to the  
blessed  
sabbath, &  
holy sup-  
per. For as  
he substit-  
uted the  
*Lords*  
Supper in-  
stead of  
the *Passe-*  
over, so did  
he the  
*Lords day*  
in the Jew-  
ish Sab-  
baths  
room.  
\* 1 Cor. 11  
20.

\* Wolphii  
Chronol. de  
Tem. l. 2. c.  
2.

\* Legis sub-  
stantia est,  
sex diebus  
terrenis  
negotiis in-  
cumbere,  
septima di-  
vino cultui  
dare operā.  
\* Josh. 10.  
12, 13.  
\* 2 King.  
20. 11.

\* Christoph.  
Helvic.  
Syst. cont.  
Theol. cum  
Judæis,  
cap. de Sab.

casion, it might very well be chan-  
ged and altered unto some other  
seventh day: For the Command-  
ment doth \* not say, Remember to  
keep holy the seventh day next fol-  
lowing the sixth day of the Creation,  
or this, or that seventh day; but  
indefinitely, remember that thou  
keep holy a \* seventh day. And to  
speak properly, as we take a day for  
the distinction of time, called either  
a day natural, consisting of 24  
hours, or a day artificial, consisting  
of 12 hours, from Sun-rising, to  
Sun-setting; and withal consider the  
\* Sun standing still at noon, in Joshua's  
time, the space of a whole day; and  
the \* Sun going back ten degrees  
(viz. five hours, almost half an  
artificial day) in Ezechia's time,  
the Jews themselves could not keep  
their Sabbath upon that precise, and  
just distinction of time, called at the  
first, the seventh day from the  
Creation.

Adde hereunto, that in respect  
of the \* diversity of Meridians, and  
the unequal rising, and setting of the  
Sun,

Sun, every day varieth in some places a *quarter*, in some *half*, in others a whole day : Therefore the *Jewish seventh day* cannot *precisely* be kept at the *same instant* of time every where in the world.

Now, our Lord Jesus having <sup>a</sup> *authoritie as Lord over the Sabbath*, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish seventh day*, unto the *seventh day* whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought <sup>b</sup> a *new spiritual creation of the world*, without which all the Sons of *Adam* had been *turned* to everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us.

And in respect of this new spiritual creation, the Scripture saith that <sup>c</sup> *Old things are passed away*, and all things are become new: <sup>d</sup> new creatures, <sup>e</sup> new People, <sup>f</sup> new Men, <sup>g</sup> new Knowledge, <sup>h</sup> new Testament, <sup>i</sup> new Commandment, <sup>k</sup> new Names,

<sup>a</sup> Mat. 12. 8.

<sup>b</sup> Isa. 65. 17, &c.  
Isa 66 22.  
Psal. 90. 3

<sup>c</sup> 2 Cor. 5. 17.

<sup>d</sup> Gal. 6. 16

<sup>e</sup> 1 Pet. 2. 10.

<sup>f</sup> Ech. 4. 24

<sup>g</sup> Col. 3. 10

<sup>h</sup> Mat. 26. 28.

<sup>i</sup> John 12. 14.

<sup>k</sup> Apoc. 2. 17.

<sup>a</sup> Heb. 10.

10.

<sup>b</sup> Apo. 3. 9.

<sup>c</sup> Apo. 21.

<sup>d</sup> 2 Pet. 3.

13.

<sup>e</sup> Isa. 66. 21

<sup>f</sup> Heb. 4. 9.

<sup>g</sup> Isa. 58.

13.

<sup>h</sup> Rom. 1.

4.

names, <sup>a</sup> new way, <sup>b</sup> new song, <sup>c</sup> new garment, new wine, new vessels, <sup>d</sup> new Jerusalem, <sup>e</sup> new Heaven, and a new Earth. And therefore of necessity there must be in stead of the old, a <sup>f</sup> new Sabbath day to honor and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our Redemption. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his creatures, deserv'd a Sabbath for to solemnize the *memorial* of so great a work, to the honour of the worker, and therefore calls it mine <sup>g</sup> *holy day*; much more doth the *new Creation* of the World effected by the Resurrection of *Christ* (whereby he mightily declared himself to be the <sup>h</sup> *Son of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*; and

and therefore worthily called the<sup>a</sup> *Lords day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the *name* from the deliverance out of the<sup>b</sup> *bondage of Egypt*, so the day whereon *Christ* finished the *Redemption* of the world, did more justly deserve to have the *Sabbath* kept on it, that on that day wherein God ceased from *creating* the world. As therefore in the *creation*, the first day wherein it was finished, was consecrated for a *Sabbath*, so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest, but still a seventh day kept according to Gods *moral Commandement*. The *Jews* kept the last day of the week, beginning the *Sabbath* with the *night*, when<sup>c</sup> God rested: but *Christians* honour the Lord better on the<sup>d</sup> first day of the week, beginning the *Sabbath* with the *day* when the Lord *arose*. They kept the *Sabbath* in remembrance of the Worlds *Creation*; but *Christians* celebrate it

<sup>a</sup> Apo. i. 10

<sup>b</sup> Jer. 23.  
7, 8.

<sup>c</sup> Gen. 2. 3  
Lev. 23 31  
Neh. 13.  
19.  
<sup>d</sup> Mat. 28.  
1.  
Acts 20 7,  
11.

it in *memorial* of the Worlds *Redemption*: yea the *Lords day* being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

† Exod.  
25. 31.

As therefore under the *Old Testament*, God, by the *glory* consisting of † *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbaths rest*: So under the *New Testament*, Christ the true *light* of the world, approacheth in the *midst* of the *seven Lamps*, and *seven golden Candlesticks*, to put us in mind to honour our Redeemer in the *light* of the *Gospel* of the *Lords seventh day* of rest. And seeing the *Redemption*, both for *might* and *mercy* so far exceedeth the *Creation*, it stood with great reason that the greater work should carry the *honour* of the day. Neither doth the *honorable* title of the *Lords day* diminish the *glorie* of the *Sabbath*, but rather, being added, *augments* the *dignity* thereof, as the name of *Israel* added unto *Jacob*

ceb made a \* Patriarch the more renowned.

\* Gen. 32.  
28.

The reason taken from the example of *Gods resting* from the work of the *Creation of the World*, continued in force till the Son of *God ceased* from the work of the *Redemption of the world*, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first day* of the week.

For, first, in the 110 \* *Psalms*, which is a prophesie of *Christ* and his *Kingdome*, it is plainly foretold, that there should be a *solemn day of assembling*, wherein all *Christs* people should willingly come together in the beauty of holiness. Insomuch that \*no rain (of peace) shall be upon those families, that in that feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, David shewed plainly, in  
*Psalms*

\* *Psa.* 110. 3

\* *Zac.* 14.  
17.



*Pfal. 118. which was a Propheſie of Chriſt, as appears, Mat. 21. 42. Aët. 4. 11. Eph. 2. 20. as alſo by the conſent of all the Jews, as Jerome witneſſeth. For, ſhewing how Chriſt, by his ignominious death ſhould be as a ſtone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Reſurrection ſhould become the chief ſtone of the Corner; he wiſheth the whole Church to keep holy that day whereupon Chriſt ſhould effect this wonderful work, ſaying, \* This is the day which the Lord hath made, let us rejoice and be glad in it. And ſeeing that upon this day, that which Peter ſaith of Chriſt appeareth to be true, That God made him both Lord and Chriſt, Aët. 2. 36. And therefore the whole Church under the New Teſtament, muſt celebrate the day of Chriſts reſurrection.\* Rabbi Bacchay alſo ſaw by the fall of Adam on the ſixth day, that on the ſame day Meſſias ſhould finiſh the work of mans redemption. And alluding to the ſpeech of Boaz to Ruth,*

\* *Pſal. 118.*  
24.

\* *Zohar upon Gen.*  
*fol 21.*  
*H Broughton require*  
*of Conſen.*  
*p. 50, 51.*

*Ruth, sleep unto the morning, that Messias should rest in his grave all their Sabbath day; and he gathereth from that speech, Gen. 1. on the first day, Let there be light, that the Messias should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the World that lay in the shadow of darkness and death. The Hebrew Author of the book called, † Sedar Olam Rabbi, cap. 7. recordeth many memorable things which were done upon the first day of the week, as so many Types that the chief worship of God should (under the New Testament) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first sate upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God The first day wherein fire descended from Heaven. The first day of the World, of the Year, of Moneths, of the Week, &c.*  
All

† Ex H.  
Wolphii.  
Chron. de  
Temp. l. b. 2.  
cap. 2.

\* *Aug. Ep.*  
*ad Januar.*  
 119. c. 13.

\* *Sacra-*  
*mentū hoc*  
*fuit dici*  
*illius octa-*  
*vi, quo Do-*  
*minus re-*  
*surrexit ad*  
*justifica-*  
*tionem no-*  
*stram, &c.*  
*ut scribit*  
*ad Fidem.*  
*Cyp. l. 3. Ep.*  
*10 Jun. in*  
*Gen. 17. 12*  
 \* 2 *Cor.*  
 4. 4.

All shaddowing, that it should be the first, and chief holy day of the New Testament. \* *St. Augustine* pro-  
 veth by divers places and reasons out of the holy Scripture, that the Fathers, and all the Holy Prophets under the Old Testament did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And *Junius* out of *Cyprian* saith, that \* *Circumcision* was com-  
 manded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead. The Council *Foro-Julienne* affirms, that *Isaiah* prophesied of the keeping of the Sabbath upon the first day of the week. If this *Mysterie* was so clearly seen by the Fathers under the shadows of the Old Testament, sure the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the \* shining light of the Gospel. Therefore this change of the Sabbath day, under

der the New, is nothing but a fulfilling of that which was prefigured and fore-prophefied under the Old Testament.

5. According to their Lords mind and commandment, and the direction of the *Holy Ghost* (which alway *affisted* them in their *Miniferial* office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the Holy Sabbath upon that seventh day, which is *the first day of the week*;

\* *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also; Every first day of the week, &c.*

\* *When ye come together in the Church (being the Lords day) to eat the Lords Supper, \* to remember and shew the Lords death till he come, &c.* In which words note;

1. That the *Apostle* ordained this day to be kept holy; there-

witneffeth that in one ancient Greek Copy, there is read, *τὴν κυριακὴν* the Lords day, added to every first day, &c. \* 1 Cor. 11. 20, 25, 26.

fore

\* 1 Cor. 16

11, 12.

\* The Syriack

Translation hath,

*Quam*

*congrega-*

*mini, non*

*sicut ius-*

*sum est in*

*die Domi-*

*ni nostri,*

*comeditis*

*& bibitis.*

The Ara-

bian tran-

slation al-

so hath

thus,

*Non come-*

*ditis &*

*bibitis pro-*

*ut vere di-*

*ebus Domi-*

*ni nostri*

*decer.*

And Beza

fore a Divine Institution.

2. That the *day* is named the *first day* of the week, therefore not the Jewish *seventh*, or any other.

3. Every *first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of *Galatia*, as well as of *Corinth*, and he settled one *uniform order* in all the <sup>a</sup> Churches of the *Saints*; therefore it was *universal*.

5. That the *exercises* of this day were <sup>b</sup> *Collections* for the poor (which appears by *Acts* 2. 42. and *Justin Martyr's* testimony, *Apolo-*  
*log.* 2.) which were gathered in the holy Assembly after *Prayer, preaching of the Word, and administration of the Sacraments*; therefore it was spiritual.

6. That he will have the *Collection* (though necessary) removed, against his coming, lest it should

a 1 Cor.  
14. 33.

b As the phrase of breaking of bread comprehendeth all other exercises of Religion, *Act* 20. 7. so this phrase of *laying by in store*, comprehendeth all other exercises of the Sabbath; and why should the Apostle require the Collection to be made on the first day of the week, but because that on this day the holy Assembly was held in the Apostles time?

hinder

hinder his preaching, but not their holy meeting on the Lords day; for it was a time ordained for the *publick worship* of the Lord, which argueth a necessity.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but <sup>a</sup> *what he had received of the Lord*. Insomuch that he chargeth them, that <sup>b</sup> *if any man Think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord*. But he wrote unto them, and ordained among them, to keep their Sabbath on the *first day* of the week; therefore to keep the Sabbath that day, is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day to be a *Commandment* of

a 1 Cor. 11  
3. and 15.  
12.  
b 1 Cor. 14  
37.

of the Lord? The Jews confesse this *change* of the Sabbath to have been made by the Apostles, *Peter Alpho in Dialog. contra Judaeos, tit. 12.* they are therefore more blind and sottish than the Jews, who prophanely deny it.

\* Acts 20.  
4, 5, 6, &c.

At *Troas* likewise *S. Paul* together with seven of the chief *Evangelists* of the Church; \* *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychichus, & Trophimus*, and all the Christians that were there, kept the holy Sabbath on the *first* day of the week, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but *the Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Cor. 16. 26. Paul preached unto them, &c.* And that none kept those meetings but *Christians*, who only are



are called Disciples, *Acts* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on *their Sabbath day*, to the place where the Jewes and their Profelytes were wont to pray, and there preached unto them, *Act*. 16. 12, 13. So that it is as clear as the *Sun*, that it was the *Christians* usual manner, to pass over the Jewish<sup>a</sup> seventh day, and to keep the *Sabbath* and their holy meeting on the *first day* of the week. And why doth *S. John* call this the<sup>b</sup> *Lords day*, but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the *Churches* which the Apostles planted? which *St. John* called the *Lords day*, the rather to stir up Christians to a *thankfull* remembrance of their *Redemption*, by Christ his *Resurrection* from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords day*, because that all the sanctification belonging

<sup>a</sup> *Acts* 21. 4, &c.

<sup>b</sup> *Apoc.* 1. 10.

*Mos Christianus*, &c

It is the manner of Christians to call it the *Lords day*, *Bed.* in *Luc.* c. 41.

† Heb. 2.  
5.

Heb. 2. 11.  
and 5. 9.

belongeth to this † *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority than that of *Christ* and his *Apostles*; nor the like cause as the *new creation* of the world, therefore the Sabbath can never be altered from this day to any other whilest this world lasteth. Adde hereunto, how the Scripture noteth, that in the *first* planting and setting of the *Church*, nothing was done but by the special order and direction of the *Apostles*, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act, 15. 6. 24. And the *Apostles* did nothing but what they had warrant for from *Christ*, 1 Cor. 11. 23.

To sanctifie then the *Sabbath* on the seventh day, is not a ceremonial Law abrogated, but the Moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the Sabbath on that seventh day, to *celebrate* the *worlds creation*, binds *Christians* to solemnize

nize the *Sabbath* on this *seventh* day in memorial of the *Worlds Redemption* : for the *fourth Commandment* , being a *Moral Law* , requireth a *seventh day* , to be kept holy for ever. And the *Morality* of this, as of the rest of the *Commandments* , is more religiously to be kept of us under the *Gospel* , than of the *Jewes* under the *Law* : by how much we (in *Baptism* ) have made a more *special Covenant* with God, to keep his *Commandments* : and God hath covenanted with us, to free us from the *curse* , and to assist us with his *Spirit* to keep his *Laws* . And that this *Commandment* of the *Sabbath* (as well as the other nine) is *Moral* and *perpetual* , may plainly appear by these reasons.

*Ten Reasons demonstrating the Commandment of the Sabbath to be Moral.*

I. **B**Ecause *all* the reasons of this *Commandment* , are *moral* and *perpetual* : And God hath

Q bound

\* Jer. 15.  
22.  
Eze. 20. 19  
20, 21, 24.  
Eze. 23. 38  
Neh. 9. 4.  
\* Ex. 16. 2.  
de Repub.  
l. 4. c. 2.

*bound* to the obedience of this Commandement, with more forcible reasons than to *any* of the rest. First, because he did foresee, that irreligious men would either more carelessly *neglect*, or more boldly *break* this Commandment, than any other. Secondly, because that in the *practice* of this Commandement, the *keeping* of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either \* neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeal and protestation* God requireth all (that will be his *people*) to \* sanctifie the seventh day. Yea, how the *God of mercy*, *mercilessly* punisheth the breach of this Commandement with cruel death: as though it were the summe of his whole honour and service.

And it is certain, that he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make

make any conscience to break any of the other Commandements; so he may do it without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandement in the *middest* of the two tables: because the keeping of it, is the *best* help to the keeping of the *rest*. The *conscionable* keeping of the *Sabbath*, is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God *when* he listeth: and what will shortly become of *Religion*, and that <sup>a</sup> *peace* and *order* which God will have to be kept in his *Church*? the *Sabbath day* is Gods *Market day*, for the weeks provision, wherein *He* will have us to come unto him, and <sup>b</sup> *buy* of him without *silver* or *money*, the *Bread* of Angels, and *water* of life, the *wine* of the Sacrament, and *Milk* of the Word to feed our souls: <sup>c</sup> *tryed Geld*, to enrich our faith: precious *Eye salve* to heal our spiritual blindness: and the *white rayment* of *Christ*

<sup>a</sup> 1 Cor.  
14. 33, 40.

<sup>b</sup> Isa. 55.  
1, 2.

<sup>c</sup> Apo. 3.  
18.

† Jam. 2. 9

righteousness, to cover our filthy nakedness. He is not *farr* from true *Pietie*, who makes Conscience to keep the *Sabbath* day : but he who can *dispen*ce with his Conscience to *break* the *Sabbath* for his own profit or pleasure, his *heart* never yet felt, what either the *fear* of God, or true Religion meaneth. For of this Commandment may that speech of *S. James* be verified; † *He that faileth in one is guiltie of all.* Seeing therefore, that God hath *fenced* this Commandment with so many *morall* reasons, it is evident that the Commandment it self is *morall*.

2. Because it was commanded of God to *Adam* in his *Innocencie* : whilest (holding his happiness, not by faith in *Christs merits*, but by obedience to *Gods Law* :) he *need* no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremony, but an Essential part of Gods worship, enjoyned unto Man, when there was but one

one condition of all men. And if it was necessary for our *first Parents* to have a Sabbath day, to serve God in their *Perfection*; much more need their *Posteritie* to keep the Sabbath in the state of their *corruptions*. And seeing *God himself* kept this day holy, how can that man be holy, that doth *wilfully* prophane it?

3. Because it is one of the Commandments which *God* spake with his own mouth, and twice † wrote with his *own* fingers in Tables of stone, to signify their authority and perpetuity. All that *God* wrote were *Moral* and *Perpetual* Commandments, and those are reckoned † *ten* in number. If this were now but an abrogated Ceremony, then there were but *nine* *Commandments*. The Ceremonial that were to be *abrogated* by *Christ*, were written *all* by *Moses*. But this of the Sabbath, with the other nine, written by *God* himself, were put into the Ark, † where no ceremonial Law was put, to shew that they should be the *perpetual Rules*

† Exo. 34.  
1, &c.

† Deut. 4.  
13.

† 1 Reg. 8.  
9.  
Heb. 9. 3.



of the Church, yet such as none could perfectly fulfill and keep, but only Christ.

<sup>a</sup> Rom. 5.  
17.

<sup>b</sup> Mar. 5.

4. Because Christ professeth <sup>a</sup> that he came not to destroy the Moral Law : and that the least of them should not be abrogated in his kingdom of the New Testament. Inso-much that <sup>b</sup> whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of Heaven : that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expresslie mentioneth the keeping of a Sabbath among his Christians at the destruction of Jerusalem, about 42 years after his Resurrection. By which time, all the *Mosaical* ceremonies ( except eating of blood, and things strangled ) were by a publick Decree of all the Apostles quite abolished, and abrogated in <sup>c</sup> Christian Churches. And therefore Christ admonished his Disciples,

<sup>c</sup> Acts 15.  
10. 21, 24.  
28.

\* Mar. 24  
20.

ples, \* to pray that their flight be not in Winter, nor on the Sabbath day. Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more painfull and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toying to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *souls*. Now if the sanctifying of the Sabbath on this day had been but *ceremonial*, it had been no grief to have fled on this day no more than on any other day of the week. But in that Christ doth render so much this fear & grief of being driven to fly on the Sabbath day: and therefore wisheth His to pray unto God, to prevent such an occasion: he plainly demonstrates, that the *observation* of the Sabbath is no abrogated ceremony, but a Moral Commandment, confirmed & established by Christ among Christians. If you would know the day wherupon

Q 4 Christ

appointed Christians to keep the *Sabbath*, St. *John* will tell you, that it was on the *Lords day*, Apoc. 1. 10. If you will know on what day of the week that was, St. *Paul* will tell you, that it was on every first day of the week, 1 Cor. 16. 1.

<sup>a</sup> *Euseb.*  
*hist. Eccles.*  
*li. 3. c. 5.*

It is probable, that this Oracle was that voice, (*Migremus hinc*) which, with an Earthquake was heard by night in the Temple, mentioned by *Josephus*, *de bello Judaico*, l. 7 c. 12  
<sup>b</sup> Mat. 24. 35.

As *Christ* admonished, so *Christians* pray, and according to their prayers, God (a little before the wars began) <sup>a</sup> warned by an Oracle, all the *Christians* in *Jerusalem*, to depart thence, and to go to *Pella*, a little Town beyond *Jordan*: and so to escape the Wrath of God that should fall upon that City and Nation. If then a *Christian* should not, without grief of heart, fly for the safety of his life on the *Lords day*, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the *Lords day* in prophane and carnal sports, or servile labour? And seeing the destruction of <sup>b</sup> *Jerusalem*, was both a Type, and an assurance of the destruction of the *World*, who seeth

not

not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremonial Law was enjoined to the *Jews* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath (as Matrimony) was instituted of *God*, in the state of *Innocencie*, when there was but one state of all men: and therefore adjoynd to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded to † constrain all strangers, (as well as their own Subjects and Family) to observe the holy Sabbath, as appears by the fourth Commandement; and practice of † *Nehemiah*. All the Ceremonies were a † partition wall to serarate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandement as well as the *Jews*; it is evident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath, that is for Marriage: a man may well say, that Marriage is

† Isa. 56. 6

† Neh. 13.

11, &c.

† Eph 2.

14.

<sup>a</sup> Prov. 2.

17.

Matth. 19.

6, 8.

*Nitimur in  
vetitū.*

Hor.

Rom. 7 14

Gen 1. 18.

Job 9 9.

Job. 38. 31

Amos 5. 8.

*b* To distinguish  
betwixt  
Spring &  
Harvest,  
Summer  
& Winter,  
and to  
foreshew

Judgments  
to come.

*c* *Moadim*  
*fig.* Sacred  
times ap-  
pointed  
for Gods  
holy wor-  
ship ha-

ving special significations and promises. *d* One of the  
seven dayes of the week from the other. *c* Solar, *Sab-*  
*bataris* and *Jubilee*. Exod. 23. 11, 12.

but a ceremonial Law, as the Sabbath. And remember, that where *marriage* is termed but once the <sup>a</sup> covenant of God, because instituted by God in the *beginning*: so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the *same* beginning both of *time*, *state*, and *perpetuity*: therefore not Ceremonial.

The *Corruption* of our nature found in the manifest opposition of wicked men, and in the *secret unwillingness* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is *spiritual* and *moral*.

7. Because that as God by a *perpetual* decree, made the Sun, the Moon and other lights in the *Firmament* of Heaven, not only to divide the *day from the light*, but also to be for <sup>b</sup> *signs* and for <sup>c</sup> *seasons*, and for <sup>d</sup> *dayes*, and for <sup>e</sup> *years*, so

he

he ordained in the *Church* on earth, the holy Sabbath to be, not onely the appointed season, for his solemn worship, but also the perpetual rule and measure of time. So that as seven dayes make a *Week*, four *Weeks* a *Moneth*, 12 *Moneths* a *Year*: so seven *Years* make a *Sabbath* of *Years*, seven *Sabbaths* of *Years* a *Iubilee*: or 80 *Iubilees*, or 4000 years, or after *Ezechiel* 4000 cubits, the whole time of the *Old Testament*, till *Christ* by his *Baptism* and preaching, began the state of the *New Testament*. Neither can I here pass over without admiration, how the Sacrament of *circumcision* continued in the Church 39 *Iubilees* from *Abraham*, to whom it was first given, unto the *Baptism* of *Christ* in *Jordan*: which was just so many *Iubilees* (after \* *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abram*. *Moses* began his Ministry in the 80 year of his Age, *Christ* enters upon his Office in the 80 *Iubilee* of the Worlds Age.

*Ioseph*

\* *Index*  
*Chr. apud*  
*Anno Mundi*  
*1998.*

*Joseph* was thirty years old, when he began to rule over *Egypt*, Gen. 41. 46. and the *Levites* began to serve in the Tabernacle at Thirty years old; so *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke* 3. 23. in the midst of *Daniel's* last week, and so (continuing his Ministry on earth three years and an half) finished our redemption, and *Daniel's* period, by his innocent death upon the Cross. The most of all the great alterations, and strange accidents which fell out on the Church, came to pass either in a *Sabbatical* year, or in a year of *Jubilee*. For example:

† The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439 year of the World contain so many years as the World did weeks of years unto that time, and so many weeks of years, as the World had lasted *Jubilees*. *Daniel's* seventy Weeks of years, contain four

† After M.  
Rob. Pont  
his com-  
putation.  
Treatise  
of the last  
decaying  
age of the  
World,  
*Anno Dom.*  
1600.  
Rob. Pont  
Treat. of  
the last  
age, p. 17.



four hundred and ninety single years : the world before that time, 490 weeks, or Sabbath of years, *Daniel's* period 70 Weeks, the worlds 70 Jubilees : so that to comfort the Church for their 70 years Captivity, which they had now according to \* *Jeremy's* prophesie, endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 Weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal redemption from Hell, should be effected by the death of *Christ*, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel*, containing 70 Sabbaths, or 10 Jubilees of years, began at the first liberty, granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned; *Hezr. I. I.* and ends justly at the time that *Christ* dyed upon the Cross. From the death of *Christ*, or the last end of *Daniel's* Weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven Sab-

\* Jer. 25.  
11, 12.

<sup>a</sup> Apoc. 5. 1  
<sup>b</sup> Apoc. 8.  
 2. and 9. 7.  
*Napier on*  
*the A.*  
*Propositi*  
*on 6, 8, 9.*  
*and his*  
*Resoluti-*  
*on.*  
<sup>c</sup> *Pont of*  
*the last*  
*age of the*  
*world, pag.*  
*12. Bu-*  
*chol. 2.*  
*index (b).*  
<sup>d</sup> *Brought-*  
*ton's con-*  
*sent, A.*  
*M. 143.*  
*Deut. 34.*  
*Pont ibid.*  
*& Sca'i.*  
*ger, Bu-*  
*cholc.*

Sabbath of years, making one com-  
 pleat *Jubilee*. From the end of those  
 seven <sup>a</sup> *seals*, the world is measured  
 to her end by <sup>b</sup> 7 Trumpets, each  
 containing 245 years (as some con-  
 jecture, about 440 years, hence, the  
 truth will appear) *Enoch*, the se-  
 venth from *Adam*, having lived so  
 many years, as there are days in  
 the year, 365 was translated of  
 God in a *Sabbatical* year. <sup>c</sup> *Moses*  
 the seventh from *Abraham*, as ano-  
 ther *Enoch*, is buried of God, but born  
 in a *Sabbatical* year of the world,  
 2373 and in the 777 year since the  
 Flood (after <sup>d</sup> *Broughton's* Compu-  
 tation) is saved, as a new *Noah* in  
 a Reed *Ark*, and liveth a *Builder*  
 of the Church so long as *Noah* was  
 building the *Ark*, 120 years. The  
 promise was made to *Abraham* in  
 a *Sabbatical* year, being the 2023  
 of the World. The sixth year of  
*Joshuah*, being 2500 years from  
 the Creation of the World, where-  
 in the land was possessed, and divi-  
 ded among the Children of *Israel*,  
 was a *Sabbatical* year, and the

<sup>a</sup> 50. *Jubilee* from the Creation of the World. At this year *Moses* begins his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaans* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all Believers by *Jesus*. And so carrieth the Church of the Jews, by a <sup>b</sup> joyfull stream of *Jubilees* from the *Type*, to the *substance*, from *Canaan* to Heaven, from *Joshua* to *Jesus*: for Christ at the end of *Moses* thirty *Jubilees*, and the beginning of the 30 year of his age, at his Baptism openeth heaven and gives the *clearest Vision* of the blessed Trinity that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims, according to the Prophecy of *Esay*, eternal redemption to all that repent and believe in him.

And the year of our Saviour Christs birth, being the 3948. of the World, was at the end of a Sabbatical year, and the <sup>c</sup> 564. Septenary of the World. *Moses* maketh

<sup>a</sup> Pont. p. 21. Buch. Chronol. apud A. M. 2500.  
<sup>b</sup> Jubilee some derive of Trumpets or Rams horns wherewith the Jubilee was sounded: others from *Jubal* a stream, because they carry us to the death of Christ, the Author of our eternal rest and joy. *Esay* 61. Luke 4.  
<sup>c</sup> Pont. of the last d. caying age of the world, p. 12, 13, 21.

<sup>a</sup> Expertum  
est in ple-  
risque om-  
nibus 63.

annum cum  
periculo &  
clade aliqua  
venire, aut  
corporis  
morbi que  
gravioris  
aut vitæ in-  
teritus, aut  
anmi ægri-  
tudinis, Au.  
Gelli. l.

1. 15. c. 7.  
Augustus  
in Ep. ad  
Caium  
nepotem  
exultat se  
Clima-  
tera com-  
munem sa-  
norum  
omnium

63. evasisse  
Bodin. de  
Repub. l. 4.  
cap. 7.

<sup>b</sup> Aristotle, Cicero, Bernardo, Boccaccio, Erasmus, Luther,  
Melancton, Starius.

keth the common age of all men, to be ten times seven, *Psal* 90. and every seventh year commonly produceth some notable <sup>a</sup> change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth that a Child in his Mothers Womb, on the seventh day of his Conception, hath all his members finished; and from that day groweth to the perfection of birth: which is alwayes either the ninth, or seventh Month. At seven years old, the Child cast his teeth, and receives new. And every seventh year after, there is some Alteration or Change in Mans life; especially, at nine times seven, the *Clymaſterick* year, which by experience is found to have been fatal to many of those Learned <sup>b</sup> Men, who have been the chiefest lights of the World. And if they scape that year, yet most of them have departed this life, in a septenary year, *Lamech* dyed in the year of his life, 777. *Methu-*

Salem.

*salem*, the longest liver of the Sons of men, dyed when he began to enter his 900 and 70 year. *Abraham* dyed, when he had lived 25 times seven years. *Jacob* when he had lived 21 times 7 years. *David*, after he had lived ten times 7 years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the year that he was born: so did the *Maiden Queen* <sup>a</sup> *ELIZABETH*, of blessed and never dying Memory, who came into the world, the *Eve of the Nativity of the blessed Virgin MARY*: and went out of this World, on the *Eve of the Annuntiation of the Virgin MARY*; *Hippocrates* dyed in the 5 *septenary*; *Hierome*, and *Isocrates* in their 13. *Pliny*, *Bartolus*, and *Cæsar* in their 8 *septenary*. And <sup>b</sup> *Johannes de Temporibus*, who lived 361 years, dyed in the 53 *septenary* of his life. The like may be observed of innumerable others. And indeed the whole Life of man is measured by the Sabbath: for how many years  
foever

<sup>a</sup> She was, she is (what can there more be said?) In Earth the first, in Heaven the second Maid.

<sup>b</sup> *Bodis. Buchol.*

a *climax  
vita viro-  
rum fere  
septenariis  
aut nove-  
nariis;*

*Femina-  
rum vero  
senariis de-  
finitur. Bo-  
din. de Rep.  
lib. 4. c. 2.*

b *Wis. 11.*

*17.*

*Wolph.*

*Proem.*

*chron.*

*Apoc. 10. 16*

c *Tempus*

*est rerum*

*mundana-*

*rum dura-*

*tio extrin-*

*secus obser-*

*vata.*

soever a man liveth here: yet his life is but a <sup>a</sup> life of seven dayes, multiplied, so that in the number of 7. there is yet a mystical perfection, which our understanding cannot attain unto.

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continual meditation of the blessed *seventh* day, Sabbath, in knowing and worshipping God in this life; that so from Sabbath, to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawn, and guided by a certain chain of Gods providence, <sup>b</sup> disposing all things in *number, measure, and weight.* <sup>c</sup> All times are therefore measured by the Sabbath: so that time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of time* shall continue

continue, till that time shall be no more. And as the Sabbath had its \* first institution in the first Book of the Scriptures, so it hath its confirmation in the last, and as this Book doth authorize this day: so this day graceth the Book; in that the matter thereof was revealed upon so holy a day; the Lords revelation upon the Lords day. As well therefore they may pull the Sun, Moon, and Stars out of the Heavens, as abolished the Holy Sabbath (times meet-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church by an \* Universal consent ever since the Apostles time, have still held the Commandement of the Sabbath, to be the moral and perpetual Law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of Christ and his Apostles.

The Synode, called *Synodus Colonienfis*

\* H. Wolp.  
Chron. c. 1.  
Tempus  
cum mundo  
cepit, &  
una de-  
siturum est,  
ibid.  
Gen. 1. 3.  
Apo. 1. 13.

\* Si quid  
hominum tota  
die per or-  
bem fie-  
quentat Ec-  
clesia.  
Nam hoc  
quin ita  
faciendum  
sit disputare  
insolentissi-  
me insula  
est, Aug.  
Epi. 118.  
ad Jan.  
Synod. Col.  
part. 9 c. 9



*a* Ignat. ad  
Magnes.

*b* Apolo. 2.

*c* Origen.  
homil. 7.  
super Ex-  
od. 1.

*d* Epist. ad  
Januar.  
119. c. 13.  
et ad Cas-  
sul. Epist.  
86.  
August de  
tep. ser.  
251.

nienſſs ſaith, that the Lords day hath been famous in the Church ever ſince the Apoſtles time. <sup>a</sup> Ignatius Biſhop of Antioch living in St. Iohns time, ſaith. Let every one that loveth Chriſt keep holy the Lords day, renowned by his Reſurrection, which is the Queen of daies, in which death is overcome, and life is ſprung up in Chriſt. <sup>b</sup> Juſtin Martyr, who lived not long after him, ſheweth how the Chriſtians kept their Sabbath on the Lords day, as we do. <sup>c</sup> Origen who lived about 180. years after Chriſt, ſhews the reaſon why the Sabbath is tranſlated to the Lords day. <sup>d</sup> Auguſtine ſaith, <sup>a</sup> That the Lords day was declared unto the Church by the Reſurrection of the Lord upon that day. Et ex illo coepit habere feſtivitatem ſuam, and by Chriſt it was firſt ordained to be kept holy. And in another place that the Apoſtles appointed the Lords day to be kept with all religious ſolemnity, becauſe that upon that day our Redeemer roſe from the dead, which alſo is therefore called the Lords day.

As

As therefore *David* said of the *Citie of God*, so may I say of the *Lords day*, <sup>a</sup> *Glorious things are spoken of the day of the Lord*: for it was the *birth day* of the world, the *first day* wherein all creatures began to have being. In it *Light* was drawn out of *darkness*. In it the *Law* was given on *Mount Sinai*. In it the *Lord* rose from death to life. In it the *Saints* came out of their graves, assuring that on it *Christians* should rise to newnesse of life. In it the *Holie Ghost* descended upon the *Apostles*. And it is very probable that on the seventh day, when the <sup>b</sup> seven Trumpets have blown: the cursed *Jericho* of this world shall fall, and our true *Iesus* shall give us the promised possession of the *heavenlie Canaan*.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read <sup>c</sup> *Eusebius Ecclesiastical history*, *Lib. 4. c. 23*. *Tertulian*, *lib. de Idolatria*, *cap. 14*. *Chrys. Serm. 5. de Resurrectione*. *Constitut.*

*a* Pl. 87. 3.  
Aug. de  
temp. ser.  
251. &  
154. con.  
Const. Can.  
8 Wol-  
phius Chr.  
lib. 1. c. 10.  
M. ff. Bi-  
pont. post  
Don. Pas.  
Mat. 27.  
25.  
Codoman  
Annal. An.  
Mundi.  
2515.

*b* Josh. 6.  
13.  
Apo. 10.7

*c* Aug. ad  
Causulan.  
Ep. 86. &  
ad Janua.  
119. c. 19.

<sup>a</sup> Aug. Scr.  
de temp.  
251. &  
254. &  
Cen. 6.  
Constant.  
can. 8.

<sup>b</sup> Non dubi-  
tamus quin  
varie apud  
Christianos  
Sabbatum  
violatur,  
non absti-  
nend) ab  
iis quæ ali-  
is diebus  
licita sunt.  
Armin.  
Junius,  
Prælect. in  
Gen. 2. 3.

*stitut.* <sup>a</sup> *Apol. cap. 37. Cyril. in Iohan*  
*l. 12. c. 58. Of this Judgement are*  
*are all the sound new writers: see*  
*Fox on the Apoc. 1. 10. Bucer in*  
*Mat. 12. 11. Gualt. in Malach. 3.*  
*hom. 23. Fulke on the Remish Telt.*  
*Apo. 110. Chem. Exam. Con. Trid.*  
*par. 4. de diebus festis, Wolph. Chren.*  
*lib. 2. cap. 1.* <sup>b</sup> *Armin. Thes. in 4.*  
*præcept. and innumerable others.*  
*Learned Junius shall speak for all.*  
*Quamobrem cum dies Dominicus,*  
*&c. Wherefore seeing the Lords day*  
*is both by the fact of Christ ( viz his*  
*resurrection, & often appearing to his*  
*Disciples upon that day ) by the ex-*  
*ample and institution of the Apostles,*  
*and by the continual practice of the*  
*Ancient Church, and by the testimony*  
*of the Scripture, observed and sub-*  
*stituted into the place of the Jewish*  
*Sabbath; Inepte faciunt, they do*  
*foolishly, who say that the observati-*  
*on of the Lords day is a Tradition,*  
*and not from the Scripture, that by*  
*this means they might establish the*  
*Traditions of men. And again, the*  
*cause of this change is the resurrecti-*

on of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. *Non humana traditione, sed Christi ipsius observatione & instituto*, Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came unto their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a <sup>a</sup> sign and document for ever, betwixt him and his people, that he is Jehovali, <sup>b</sup> by whom they are sanctified; and therefore must only of them be <sup>c</sup> worshipped: and upon the pain of death, charge his people for ever to keep this <sup>d</sup> memorial unviolated. But this end is moral and perpetual. Therefore the Sabbath is moral and perpetual. <sup>e</sup> What God hath perpetually sanctified, let no man ever presume to make common or prophane. Upon this ground

<sup>a</sup> Exod. 31

13, 14. &c.

<sup>b</sup> Ezek. 20

12, 20.

<sup>c</sup> Ezek. 46

1, 2, 3, &c.

<sup>d</sup> Ex 35.2

Armin.

disput.

Theolog. in

præcep. 4.

Thes. 14.

<sup>e</sup> Act. 10.

13.

\*Hsa. 58.13

ground it is, that the Commandement termes this day, the *Sabbath of the Lord thy God*, and God himself calls it, \* *his holy day*. And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levit. 23. 3. 37, 38, & 6.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the *whole worship of God*. And our Saviour teacheth, that we must *worship the Lord God only*, *Matth. 4.* and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboam's* greatest sinnes: that he ordained a Feast from the *device of his own heart*, *1 Kings 12. 23.* and God threatneth to *visit Israel for keeping the dayes of Balaam*: That is, of *Lords*, as Papists do of Saints, *Hos. 2. 13.* but saith, that *such forget him*.  
And

And so indeed none are less careful in keeping the Lords Sabbath, than they who are most † *superstitious* observers of *mens holy-daies*. The Church of *Rome* therefore commits gross *Idolatry*.

First, in taking upon her to ordain Sabbaths, which belong only unto the *Lord* of the Sabbath to do.

Secondly, in dedicating those holy-dayes to the *honour* of *Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to those dayes, *Gods worship, Prayers, Fasting, and Merit*.

Fourthly, in exacting on these dayes of *mans invention*, a greater measure of solemnity and sanctification than upon the *Lords day*, which is *Gods Commandement*, which in effect is to prefer *Anti-Christ* before *Christ*. Our Church hath justly abolished all superstitious and idolatrous feasts; and only retains a few holy dayes, to the honour of *God alone*, and easing of

R servants,

† Read H.  
Wolphius  
Ch. an. de  
Temp. l. 2.  
c. 4. p. 118.  
c. 7. p.  
140, & 6.

servants, *Dent.* 5. 14. though long custom forceth to use the *old names* for *civil distinction*; as *Luke* used the prophane names of *Castor* and *Pollux*, *Act.* 21. 11. and *Christians*, of *Fortunatus*, *1 Cor.* 16. 17. *Mercurius*, *Rom.* 16. 14. and *Jews* of *Mordochens* day, *2 Mac.* 15. 37.

10. Lastly, the examples of Gods Judgements on Sabbath-breakers, may sufficiently seal unto them whose hearts are not seared, how wrathfully Almighty God is displeased with them who are wilful prophaners of the *Lords* day.

The Lord (who is otherwise the God of mercy) commanded \* *Moses* to stone to death the man who (of a *presumptuous mind*) would openly go to gather sticks on the Sabbath day. The fact was small; true, but his sin was the greater, that (for so *small* an occasion) would presume to break so great a *Commandment*.

\* *Nicanor* offering to fight against the *Jews* on the Sabbath day, was slain himself, and 35000 of his men.

A \* *Husbandman* grinding Corn upon

\* *Num.* 5.  
32.

\* *2 Mac.*  
27. 28.  
\* *Cant.*  
*Mag. del.*  
10. 6. 6.



upon the *Lords day*, had his Meal burnt to ashes.

Another carrying Corn on \* *this day*, had his Barn, and all his Corn therein burnt with fire from *heaven* the next night after.

Also a certain Nobleman (\* prophaning the Sabbath usual, in hunting) had a child by his wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous \* *Flax-Wife* at *Kin-stat* in *France*, Anno 1559. using with her maids to work at her Trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next Sabbath it took fire *indeed*, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the *wretched Woman* with two of her children, that they dyed the next day; but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *January*, Anno  
R 2 Dom.

\* *Disp. de tempore, Serm. 114.*

\* *Tho. Cantiprat. lib. 2. de apib. Temp. admiran. vindict. diu. Thea. hist.*

\* *Joha. Finc. lib. 3. de miraculis.*

\* Stows  
Abridge-  
ment, An  
1582.  
Discite  
iam moniti  
Dominum  
non temere  
Christum.

*Dom.* 1582. being the *Lords day*, the Scaffolds fell in \* *Paris Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater* beholding carnal sports, than to be in the *Church* serving God with the *spiritual* works of *Piety*.

Many fearful examples of Gods judgements by fire have in our days been shewed upon divers *Towns*, where the prophanation of the *Lords day* hath been openly countenanced.

*Stratford* upon *Avon* was twice on the same day twelve-month (being the *Lords day*) almost consumed with fire, chiefly for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithful *Ministers*.

*Teverton* in *Devonshire* (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring

bring some heavy judgment on the Town for their horrible \* prophanation of the *Lords day*, occasioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God ( in less than half an hour ) consumed with a sudden and fearful fire, the whole Town, except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poor peoples dwellings; where a man might have seen 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of *August* last, 1612. ( 14 years since the former fire ) the whole Town was again fired and consumed, except some thirty houses of poor people, with the *School-house*, and *Almes-houses*. They are blind who see not in this the finger of God: God grant them grace when it is next built, to change their Market-day, and to remove all occasions of

\* Whilst the Preachers cryed in the *Church*, prophane-ness, prophaneness, *Gain* would not suffer them to hear; therefore when they cryed fire, fire, in the street, God would not suffer any to help.

prophaning the *Lords day*. Let other Towns remember the *Tower of Silo*, Luk. 13. 2. And take warning by their neighbours chastisements, fear Gods threatnings, *Jer.* 17. 27. and believe Gods Prophets, if they will prosper, *1 Chron.* 20. 20.

Many other examples of Gods Judgements might be alledged, but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation, it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandement of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the Week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law, divers Ceremonies peculiar

liar to the Jews were annexed, the rather to binde the people to the more careful performance thereof; as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandement, *length of dayes in Canaan*, typing *eternal life in heaven*; to the sixth Commmandement, *abstinence from blood, and things strangled*, figuring the care to *abstain* from all kind of *murther*; and to the whole Law, the Ceremony of \* *Parchment lace*, putting them in minde to keep within the limits of the Law: So likewise to the fourth Commandement, were added *some ceremonies* which peculiarly belonged to the *Jews*, and to no other people; as first, the double \* *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week dayes. Secondly, the \* *rigid and strict ceasing from making of fire, dressing of meat, and all bodily labour, both remembering*

R 4      them

\* Num. 15  
18.

\* Num. 28  
9, 10.

\* Exo. 35.  
2, 3.

\* Exo. 16.  
23.

\* Deut. 5.5

\* It was the sabbath day on which Moses and the children of Israel sang to God, when Pharaoh & his host were drowned in the Sea, Exod. 15. See Trem. & Jun. Notes on Deut. 5. 15 and on Ex. 12. 15.

them of their full deliverance by Moses conduct from the fiery Furnaces, and slavery of Egypt upon \*that day; as also shadowing unto them *the eternal redemption of their souls from Hell*, by the death of Christ. Thirdly, the keeping of the Sabbath upon the *precise seventh day in order of the creation*, shadowing to the Jews, that Christ by his death and resting on their Sabbath in the *grave*, should bring them rest and ease from the burthen & yoke of the legal ceremonies, *which neither they nor their fathers were able to bear*, Acts 15. 10. Col. 2. 16, 17.

And however in *Paradise* before mans fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremonie*, but an *Argument of perfection*; yet after the Fall, it became *Ceremonial*, and subject to change in respect of the *restoration* by Christ. As *mans life* before the Fall being *immortal*, became afterwards *mortal*; and *nakedness* being an ornament before, became afterwards a shame; and

*Marriage*

*Marriage* became a type of the *Mystical union* betwixt Christ and his *Church*, Ephes. 6. And to fulfill the Ceremonies (added for the Jews sake unto the Sabbath) *Christ* at his death rested in the grave all the *Jews Sabbath* day; and by that rest fulfilled all those *ceremonial accessaries*. Now as the ceasing of the ceremonies annexed to the 1, 5, and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage; nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the Commandment of the Sabbath; so that though the *Ceremonies* be abolished by the access of the *Substance*; and the *Shadow* overshadowed by the *Body* (which is *Christ*) yet the holy rest (which was commanded and kept, before either the Jews were a people, or those Ceremonies annexed to the Sabbath)

R 5



Sabbath ) still continueth as Gods perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of Cod their Creator and Redeemer, but in the substance of the fourth Commandement, there is not found one word of any Ceremony.

*Object. I.* The chief Objections against the morality of the *Sabbath* are three.

I. That of *Paul* to the *Galatians*, \* *Ye observe daies, and months, and times, and years, &c.* But there the Apostle condemns not the *moral Sabbath* ( which we call thee *Lords day*, and which he himself *ordained* according to *Christs* commandement, in the same \* *Churches* of *Galatia* and *Corinth*, and kept himself in other Churches ) but he speaks of the Jewish dayes and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows of things to come*, abolished

\* Gal. 4.  
10.

\* I Cor.  
16. 1. &  
14. 37.  
Acts 20. 7.

abolished now by \* Christ the body; and in the Law are called \* *Sabbaths*, but distinguished from the *Moral Sabbaths*.

\* Col. 2. 11

2. That of Paul to the *Colossians*, \* *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath daies.* But here the Apostle meaneth the Jewish ceremonial *Sabbaths*, not the *Christians Lords day*, as before.

\* Lev. 23.  
37, 38.

Object. 2.  
\* Col. 2. 6.

3. That of the same Apostle to the *Romans*; \* *This man esteemeth one day above another day; and another counteth every day alike, &c.* But S. Paul makes no such account. For the question there is not between *Jews* and *Gentiles*, but between the \* *stronger* and *weaker Christians*. The *stronger* esteemed one day above another, as appears, in that there was a day both commanded and received in the Church, every where known and honored by the name of the *Lords day*. And therefore Paul saith here, that he that observed this day, observed it unto the Lord. The  
ob-

Object. 3.  
\* Rom. 12.  
5.

\* Rom. 15  
1.

observation whereof, because of the change of the *Jewish* seventh day, some weak Christians (as many now-a-days) thought not so necessary, so that if men (because the *Jewish day* is abrogated) will not honour and keep holy the *Lords day*, but count it like other dayes; it is an argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed & perswaded. Other *objections* are *frivolous* & not worth the answering.

*The true manner of keeping holy the Lords Day.*

**N**OW the sanctifying of the Sabbath consists in two things. First, *In resting from all servile and common business pertaining to our natural life.* Secondly, *in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.*

For the first.

1. *The servile and common works, from*

from which we are to cease, are generally all civil works from \* the least to the greatest. More particularly ;

First, from all the works of our calling, though it were reaping in the time of harvest.

Secondly, from carrying \* burthens, as Carriers do ; or riding abroad for profit, or for pleasure : GOD hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a \* rest, and he that without necessity deprives them of their rest on the Lords day, the \* groans of the poor tyred beasts shall in the day of the Lord rise up in judgment against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering of themselves like Iseabels, doing the devils work upon Gods day.

Thirdly, from keeping of \* Fairs or Markets, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourth-

\* Exo. 31.  
29, 30.  
Exod. 31.  
12, 13.

\* Exod. 31  
15. &c  
Exod. 34  
21.  
Neh 13 15  
Jer 17 21.  
22, 27

\* Deu. 5. 14

\* Ro. 8. 22.  
Deut. 25. 4  
1 Cor. 9. 9.

\* N h. 13  
15, 16, 19.

† Apoc. i.  
19.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be *to be † ravished in spirit upon the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatsoever is gotten by *common working* on this day, shall never be *blest* of the Lord, but it will prove like *Achans gold*, which being got contrary to the Lords Commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as *thieves*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the *Sabbath day*, which is his perpetual Law? Christ calleth such sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lords table*,

as

as steal from God the chiefest part of the *Lords day*, to consume it in their own *lusts*: Such shall one day find the *Judgements* of God heavier than the opinions of *men*.

Fifthly, from all *recreations* and *sports*, which at other times are lawful; for if lawful works be forbidden on this day, much more lawful sports, which do more \* *steal* away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that \* *delighteth* in the Lord) any greater delight or recreation, than the *sanctifying* of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his *Prince his house* to have his *pardon* sealed? for one that is deadly *sick*, to come to a *Physician* that can *cure* him? or for a *Prodigal child* that fed on the *hushes* of *swine*, to be admitted to eat the *bread of life*, at his *fathers table*? or for him who fears for *sin* the *tidings of death*, to come to *hear* from God the *assurance* of

\* Isa. 58.  
13, 14.

\* Ps. 37. 4.

eternal life ? If thou wilt allow thy self or thy servant recreation, allow it in the six dayes which are thine, not on the *Lords day*, which is neither *thine* nor *theirs* No *bodily recreation* therefore is to be used on this day ; but so farr as it may help the *soul* to do more cheerfully the *service of God*.

\* Eph 5.  
18, 19.

Sixthly, from \* *gross feeding, liberal drinking* of Wine, or strong drink, which may make us either \* *drowsie* or *unapt* to serve God with our hearts and minds.

\* Rom. 12.  
11.  
Deut. 28.  
47.  
1f. 58. 13.

Seventhly, from all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working ; seeing one may *work alone*, but cannot *talk* but with others.

He that keeps the *Sabbath*, only by resting from his *ordinary* work, keeps it but as a *Beast*. But rest on this day, is so far commanded to Christians, as it is an help to *sanctification*; and labour so far forbidden as it is an *impediment* to the *outward* and *inward worship* of God.

If



If then those recreations which are lawful at other times, are on the *Sabbath* not allowed, much more these that are altogether at all times unlawful. Who without mourning can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord *Iesus* the Saviour & Redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in sitting down to eat and drink, and rising up to play: First, \*balasting their bellies with eating and drinking; and then feeding their lusts with \*playing & dancing. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed, insomuch that St. *Augustine* affirmeth, \*that it was better to plough than to dance upon the *Sabbath* day.

Now in the name of Almighty God (who rested, having created Heaven and Earth) and of his eternal Son *Iesus* the Redeemer of his

\* 1 Cor.  
10. 7.

\* Ex. 31. 6.  
18, 19.

\* *Melius enim arare quam saltare in Sabbatho*, Aug. in tit. Psal. 91.

† Acts 17.

31.

Rom. 2.

12, &amp;c.

2 Thes. 2.

8, &amp;c.

his Church, who shall shortly come on the dreadful † day of doom, to judge all men according to the obedience which they have shewed to his Commandements. I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and his holy *Angels* at that day, that thou better weigh and consider, whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chest-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, Morrice-dancers, Wakes and Maygames* be exercises that God will bless and allow on the *Sabbath day*. And seeing that no action ought to be done that day, but such as whereby we either *bless* God, or look to receive a *blessing* from God, how darest thou do those things on that *blessed day* on which thou darest not to pray to God to bestow a *blessing* on it to thy use? hear this, and tremble at this, O *prophane youth of a prophane age!*

O

O heart all frozen, and voyd of the feeling of the grace of God ! that having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in *Christ*, without which thou hadst perished every moment ! Yet canst not find in thy corrupt and irreligious heart to spend in thy Masters service that one day of the week which he hath reserved for his own praise and worship. Let men in defence of their prophaneness, *object* what they will, and answer what the Devil puts into their mouths, yet I would wish them to remember, that seeing it is an antient Tradition in the Church, that the \* *Lords second coming* shall be upon the *Lords day*, how little joy they should have to be overtaken in those carnal sports to please themselves ; when their *Master* should find them in *spiritual exercise*, serving him. The prophane wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat

\* *Lactan. l*  
7. cap. 1.

Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the *Lords day* (contrary to the *Lords Commandments*) they do but dance about the *pits brink*; and they know not which of them shall first fall therein. Whereinto being once fallen without repentance, no *greatness* can exempt them from the vengeance of that *great God*, whose Commandment (contrary to their knowledge and conscience) they doe thus *presumptuously* transgress. If then Gods Commandment cannot *decear thee*, nor Gods Word *advise thee*, I say no more but what St. John said before me, \* *He which is filthy, let him be filthy still.*

\* Ap. 10.

11.

This was the last & heaviest curse that St. John wished spiritual Babylon.

*For the second*

2. The consecration of this Sabbath's rest consists in performance of 3. sorts of duties. First, before, Secondly at, Thirdly, after the publike exercises of the Church.

*The duties to be performed before the publike exercises are:*

I. To

1. *To give over working betimes,* on the *Eve*, that thy body may be the more refreshed, and thy mind the better fitted to *sanctifie* the Sabbath on the next day. For want of this *preparation*, thy self, and thy servants being tyred with labour and watching the night before, are so heavy, that when you should be serving God, and \* *hearing what his Spirit saith to the Church* for your souls instruction; you cannot hold up your heads for sleeping; to the dishonor of God, the offence of the Church, & the shame of your selves: therefore the Lord commands us not onely to *keep holy*, but also to *remember* aforehand the Sabbath day to keep it holy, by preparing our hearts, & removing all business that might hinder us to \* *consecrate it, as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandements doth but either *bid* or *forbid*, he doth both in this Commandement, and that with a special *memorandum*, as if a Master should charge his servant

Apo. 2.  
& 3.

\* Isa. 56. 2.  
&c. & 51.  
13, &c.

servants to look *well* unto *ten things* of great trust; but to have a more *special* care to remember *one* of those *ten*, for divers weighty reasons; should not a faithful servant that loves his Master shew a more *special* care unto that thing above all other busineses?

\* Exod. 16  
23, &c.

Thus *Moses taught* the people over-night to remember the \* Sabbath, and it was a holy custom among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the field; and the *Tradesman* his work in the shop, and go to Evening Prayer in the Church, to prepare their souls, that their minds might more cheerfully attend *Gods worship* on the *Sabbath day*.

\* Exo. 9. 15  
1 Cor. 7. 5.  
Gen. 25. 2.  
1 Thes. 4. 4  
1 Sam. 21.  
5.

Ex. 19. 16.  
Psal. 9. 22.  
Eccl. 4. 17,

2. To possess that night \* *thy vessel in holiness and honour*; that thou mayst present thy soul *more purely* in the sight of God the next morning.

3. To rise up early in the morning on the *Sabbath day*. Be careful therefore

therefore to rise sooner on this day than on other dayes, by how much the service of God is to be preferred before all earthly business. For there is no *Master* to serve so good as *God*; and in the end, no *work* shall be better rewarded than his *service*.

4. When thou art up, consider with thy self what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the week past; *confess* them unto God, & earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. *Renew thy vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *Grace* to hear the *Word of God*  
read



\* Col. 4. 3.

read and preached with profit; and that thou mayest receive the holy *Sacrament* with comfort (if it be Communion-day) that God by his *holy Spirit* would assist the Preacher to speak something that may \* *kill thy sin*, and *comfort thy soul*, which thou mayest do in this or the like sort.

*A Morning Prayer for the  
Sabbath day.*

† Psal. 91.  
1, 2, 3.

† **O** Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep: there can be no better thing than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandement, that wee should sanctifie this day in thy service and praise; and in the thankful remembrance, as of the *creation* of the World by the power of thy *Word*; so of the *redemption* of Mankind by the death of thy *Son*.  
*Thine*

\* I Chro.  
29. II, &c.

\* Herethou  
mayst confe-  
fess what-  
soever of  
the last  
week  
clogs thy  
conscience  
Joh. 1. 29.

most pure, and undefiled *Lamb* which taketh away the sins of the world; and let thy *Holy Spirit* more and more subdue my corruptions, that I may be renewed after thine own *Image*, to serve thee in newness of life, and holiness of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of *Reconciliation*, betwixt my sinful soul, and thy divine Majesty. Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of *pardon* unto me: and that I may remember that the keeping holy of this day, is a Commandement which thine own finger hath written; That on this day, I might meditate on thy glorious works of our *Creation*, and *Redemption*, and learn how to know and to keep all the rest of thy holy Laws and Commandements. And when anon, I shall with the rest of the holy *Assemblie*, appear before thy presence in thy house,

to offer unto thee our *Morning Sacrifice of Praise, and Prayers, and to hear what thy Spirit, by the preaching of thy Word shall speak unto thy Servant*; O let not my sinnes stand as a *Cloud*, to stop my Prayers from ascending unto thee, or to keep back thy *Grace* from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground. O let not my heart be like the *high way*, which through hardness, and want of true understanding, receives not the \* *Seed*, till the evil one cometh and catcheth it away; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy *Gospels* sake; nor like the *thorny ground*, which by the cares of this world, and the deceitfulness of riches, choaketh the Word which it heareth, and makes altogether unfruitful: but that like unto the good ground, I may hear thy Word, with an honest and good

\* Mat. 13.  
1, &c.  
Luk. 8. 25.

*a* Col. 4. 3.

*b* Act. 26.  
18.

*c* 1 Thes. 5.

15.

Heb. 13.

17.

1 Cor. 11.

10.

Eph. 3. 10.

1 Pet. 1. 12

heart, understand it, and keep it and bring forth fruit with patience in that measure that thy Wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the <sup>a</sup> door of utterance unto thy faithful servant, whom thou hast sent unto us <sup>b</sup> to open our eyes that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, & inheritance among them which are sanctified by faith in Christ: And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies. And that I may have him in <sup>c</sup> singular love for his works sake; because he watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, & in the sight of thy holy Angels: Keep me from drowsiness and

and sleeping, and from all *wandering thoughts*, and worldly imaginations; sanctifie thy memory, that it may be apt to receive, and firm to remember those good, and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of thy Holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour*, \* *not doing mine own wayes, not seeking mine own will, nor speaking a vain word*; but that ceasing from the works of sinne, as well as from the works of mine ordinary calling, I may, through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy, and glory, I shall

\* Isa. 58.  
13.

celebrate with thy *Saints and Angels*, to thy praise and worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name, and mediation of my *Lord Jesus*, in that form of Prayer which he hath taught me,

*Our Father which art in heaven,*  
&c.

Having thus in private prepared thine own soul, if thou hast the charge of a Family, call all thy household together, read a Chapter, and pray as in the week-dayes; but remember so to dispatch these *private preparations*, and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers. Else your private exercises are rather an *hinderance* than a *preparation*. And as thou (and thy household) do go in all *reverence* towards the Church, let every one meditate thus with himself.

*Things*



*Things to be meditated as thou  
goest to the Church.*

1. **T**hat thou art going to the  
Court of the Lord, and to  
speak with the great God \*by pray-  
er, and to hear his Majesty speak  
unto thee by his Word; and to re-  
ceive his blessing on thy soul, and  
thy honest labour, in the six dayes  
last past.

\* Ps. 10. 4.

2. Say with thy self by the way,  
\* *As the Hart brayeth for the rivers  
of water, so panteth my soul after  
thee, O God. My soul thirsteth for  
God, even for the living God: When  
shall I come and appear before the  
presence of God? \* For a day in thy  
Court is better than a thousand o-  
ther-where. I had rather be a door-  
keeper in the House of my God, than  
to dwell in the Tabernacles of wick-  
edness. \* Therefore I will come into  
thy House in the multitude of thy  
mercies, and in thy fear will I wor-  
ship toward thine holy Temple.*

\* Psal. 42.  
1, 2.

\* Psal. 84.  
10.

\* Psal. 5. 7.

3. As thou entrest into the  
Church, say, \* *How fearful is this  
place? this is none other but the house*

\* Gen. 28.  
16, 17.  
1 Cor. 14.  
25.

a Ps. 16.8.

b Ps. 27.4.

c Ps. 13.6.

d Eccl. 4.  
27.

of God, this is the gate of Heaven. Surely the Lord is in this place : God is in this people indeed. And prostrating with thy face downwards, being come to thy place, say, <sup>a</sup> O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth. <sup>b</sup> One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy; <sup>c</sup> I will sing and praise the LORD. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me. Doubtless kindness and mercy shall follow me all the dayes of my life, and I shall remain a long season in the House of the Lord. And this is that preparation, or looking to our feet, whereto <sup>d</sup> Solomon adviseth us, before we enter into the House of God.

The

*The second sort of duties, which are to be performed at the time of the holy Assembly.*

**W**Hen Prayers begin, lay aside thine own private Meditations, and let thine heart joyn with the Minister, and the whole Church, as being one body of Christ; and because that God is the *God of Order*, he will have all things to be done in the Church with *one heart and accord*; and the exercises of the Church are *common and publick*. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. *Solomon* therefore adviseth a man <sup>b</sup> not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of <sup>c</sup> kneeling, standing, sitting, and such like indifferent ceremonies (for the avoiding of scandal, the continuance of cha-

S 5

rity,

a 2 Cor. 13.  
12.  
Act. 7. 2,  
46. and 4.  
32.

b Eccl. 5. 1

c Eze. 46.  
12.  
Psalm 110. 3

a Cum Ro-  
mam ve-  
nio, jejuno  
Sabbato;  
cum hic  
sum, non  
jejuno: Sic  
et tu ad  
quam forte  
Ecclesiam  
veneris e-  
jus morem  
serva, si  
cuiquam  
non vis esse  
scandalo,  
nec quem-  
quam tibi.  
Ambr.  
confi. Aug.  
Ep. ad  
Januar.  
b Lu. 4. 20  
c Lu. 19, 48

ritie; and in testimony of thine obe-  
dience) <sup>a</sup> conform thy self to the  
manner of the Church wherein  
thou livest.

Whilest the Preacher is expoun-  
ding and applying the Word of the  
Lord, look upon him; for it is a  
great help to stir up thy attention,  
and to keep thee from wandering  
thoughts; so <sup>b</sup> the eyes of all that  
were in the Synagogues, are said  
to be fastned on Christ whilest he  
preached; and that <sup>c</sup> all the people  
hanged upon him when they heard  
him. Remember that thou art  
there as one of Christs Disciples,  
to learn the knowledge of Salvation,  
by the remission of sinnes, through  
the tender mercy of God, Luke 7.  
ver. 7.

Be not therefore in the School  
of Christ like to an idle Boy in a  
Grammar-School, that often hear-  
eth, but never learneth his lesson; and  
still goeth to School, but profiteth  
nothing. Thou hatest it in a child,  
Christ detesteth it in thee. To  
the end therefore, that thou  
mayest

mayst the better profit by hearing,  
mark :

1. *The coherence, and explication  
of the Text.*

2. *The chief sum, or scope of the  
holy Ghost in that Text.*

3. *The division or parts of the  
Text.*

4. *The Doctrines ; and in every  
doctrine, the proofs, the reasons, and  
uses thereof.*

A method of all others, easiest  
for the people (being accustomed  
thereto) to help them to remember  
the Sermon ; and therefore much  
wished to be put in practice of  
all faithfull Pastors, who desire  
to edifie their people in the know-  
ledge of God, and his true Reli-  
gion.

If the Preachers method be too  
*curious, or confused*, then labour to  
remember ;

1. *How many things he taught,  
which thou knewest not before ; and  
be thankful.*

2. *What sins he reprov'd, where-  
of thy conscience tells thee that thou  
art*

art guilty, and therefore must be amended.

3. *What virtues be exhorted unto, which are not so perfect in thee; and therefore endeavour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by Man; and labour not so much to hear the <sup>a</sup> Word of the Preacher sounding in thine ear, as to feel the operation of the Spirit working in thy heart. Therefore it is said so often, <sup>b</sup> *Let him that hath an ear, hear what the Spirit speaks to the Church.* And *Did not our hearts burn within us, whilest he opened unto us the Scriptures?* And thus to hear the Word, hath a <sup>c</sup> blessing promised thereto. It is the acceptable <sup>d</sup> sacrificing of our selves unto God. It is the <sup>e</sup> surest note of Christs Saints; the <sup>f</sup> truest mark of Christs Sheep; the <sup>g</sup> apparentest sign of Gods Elect; the very blood, as it were, which uniteth us to be the <sup>h</sup> spiritual kindred, brethren, and Sisters

<sup>a</sup> Isa. 2. 3.

<sup>A</sup> Act 10. 33

<sup>1</sup> Cor. 17.

15.

<sup>G</sup> Gal. 4. 14.

<sup>1</sup> Thes. 2. 13

<sup>b</sup> Apo. 2. 7.

Luke 24.

32.

<sup>c</sup> Luke 11.

28.

<sup>d</sup> Rom. 15.

16.

Deu. 33. 3.

<sup>f</sup> Joh. 10.

17.

Joh. 8. 47

& 18. 37.

<sup>h</sup> Lu. 8. 21

Mar. 3. 35.

Sisters of the Son of God. This is the best Art of Memory for a good hearer.

When the Sermon is ended,

1. Beware thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm. And when the blessing is pronounced, stand up to receive a part therein, and hear it, as if <sup>a</sup> Christ himself ( whose Minister he is ) did pronounce the same unto thee; for in this case it is true, <sup>b</sup> *He that heareth you, heareth me*, and the Sabbath day is *blest*, because God hath appointed it to be the day, <sup>c</sup> *wherein by the mouth of his Ministers, he will bless his people which hear his Word, and glorifie his Name*. For though the Sabbath day in it self be no more blessed than the other six dayes, yet ( because the Lord hath appointed it to *holy uses* above others ) it doth as farr excel the other dayes of the week, as the

<sup>a</sup> Ez. k.  
45. 10.

<sup>b</sup> Luke 10  
16.

<sup>c</sup> Num 6.  
23. 27.



the *consecrated bread* ( which we receive at the *Lords Table* ) doth the *common bread* which we eat at our *own Table*.

1. If it be a Communion-day, draw near to the *Lords Table*, in the *wedding-Garment* of a *faithful* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptism* is to be administered, stay, and behold it with all reverend attention, that so thou mayst, First, shew thy *reverence* to Gods *ordinance* : Secondly, that thou mayst the better consider thine *own ingrafting* into the visible body of *Christs Church*; and how thou performest the *vows* of thy new Covenant. Thirdly, that thou mayst repay thy *debts* in *praying* for the Infant which is to be Baptized ( as other Christians did in the like case for thee ) that God would give him the *inward* effects of Baptism, by his *Blood*, and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God for *grafting* another member into his

*Mystical*

*Mystical bodie.* Fifthly, that thou mayst prove whether the effects of Christs death killeth sin in thee, and whether thou be raised to newness of life, by the *virtue* of his *Resurrection*; and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free-man of Christs *Corporation*; having a voice or consent in the admission of others into that Holy Society.

3. If there be any *Collection* for the poor; † *freely*, without *grudging*, bestow thine Almes, as God hath blessed thee with ability.

† 1 Cor.

6. 4.

1 Cor. 9.

5, 6, 7, &c

And thus farre of the duties to be performed in the Holy Assembly.

*Now of the third sort of duties  
after the holy Assembly.*

**A**S thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts

<sup>a</sup> Lev. 11. 3

<sup>b</sup> Ps. 119.  
11.

<sup>c</sup> Mat. 13.  
19.

<sup>d</sup> Job. 31.  
17, 18.

beasts which <sup>a</sup> *chew the cudde*, so thou must bring again to thy remembrance, that which thou hast heard in the Church. And then, kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a <sup>b</sup> direction to thy life, and a consolation unto thy soul: For, till the Word be made thus our own, & as it were close <sup>c</sup> *hidden in our hearts*, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that *reverend and thankful* manner before prescribed, remember according to thine ability to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating holy *Job*, who protested that <sup>d</sup> *he did never eat his morsels alone, without the good company of the poor and fatherless*; that is the Commandement of Christ our Master, *Luke. 14. 13.* Or at leastwise, send some part of thy Dinner to the <sup>a</sup> poor,

<sup>a</sup> a poor, who lies sick in the back Lane without any food. For this will bring a <sup>b</sup> blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body. when Christ shall say unto thee, *O blessed child of God, I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised, call thy <sup>d</sup> family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose <sup>e</sup> memories or capacities are weaker; but rather help them; for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and <sup>f</sup> rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou mayst teach and examine them in some part of the *Catechism*; conferring

<sup>a</sup> H. ft. 9.

22.

<sup>b</sup> Deut. 15.  
10, &c.

<sup>c</sup> Mat. 25.  
35, &c.

<sup>d</sup> If thou be a private man either perform these holy duties by thy self, or joyn with some godly family in the performance of them.

<sup>e</sup> Act. 17.

11.

H. b. 5. 14.

Mat. 26. 30.

Jam. 5.

<sup>f</sup> Deut. 7.

30.

Heb. 6. 1.

† Heb. 5.  
14.

ferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory; seeing by *experience* we find that in every trade they who are most † *exercised* are ever best expert. But in any wise remember so to dispose all these private exercises, as that thou mayst be with the *first* in the holy congregation at the *Evening Exercise*; where behave thy self in the like devotion, and reverence, as was prescribed for the Holy exercise of the Morning.

After *Evening prayer*, and at thy Supper, behave thy self in the like religious, and holy manner as was formerly prescribed. And either before, or after Supper, if the season of the year, and the weather do serve,

† Ps. 92. 5.  
& 19. 2. & c.  
& 8. 1, 3. & c.  
Rom. 1.  
19, 20.  
*Præsentem  
narrat qua-  
libet herba  
Deum.*

1. *Walk* into the *fields*, and meditate upon the *Works* of God; for in every † *Creature* thou mayst read, as in an *open Book*, the *Wisdom*, *Power*, *Providence*, and *Goodness* of Almighty God. And how  
that

that none is able to make <sup>a</sup> all these things in the variety of their *forms*, *virtues*, *beauties*, *life*, *motions*, and *qualites*, but our most Glorious God.

a Isa. 40. 26

2. Consider how <sup>b</sup> *gracious* he is, that made all these things to *serve* us.

b Psal. 8.

3. Take occasion hereby, to stir up both thy self, and others, to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*; and that think what *ungrateful* wretches we are, if we will not (in all obedience) *serve*, and honour him.

4. If any *neighbour* be sick, or in any heaviness, go to <sup>c</sup> *visit* him. If any be fallen at variance, help to reconcile them.

c Mat. 25.  
35.  
Jam. 5. 14,  
&c.

To conclude, *three sorts* of works may lawfully be done on the Sabbath-day.

1. Workes of *Piety*, which either directly concerne the service of God, though they be performed by *bodily* labour; as under the Law, the <sup>d</sup> *Priests* did labour in *killing* and *dressing the Sacrifices*, and *bur-*

d Mat. 12. 5

a A&amp; I. 12

b 2 Kings

4. 22.

c Mat. 23.

17, 19.

d Num. 10

2, 3.

e 1 Kings

29. 5.

Mar. 24.

f Mar. 12.

13.

g Luk. 13.

15.

h Mat. 12. 1

i Hest. 9. 12

2 Cor. 11.

22, 24

k 1 Cor.

16. 1.

burning them on the Altar. And Christians under the Gospel, when they travel far to the place of Gods worship, it is but a <sup>a</sup> Sabbath-days journey, like that of the <sup>b</sup> *Shunamite* who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath daies work. For the holy end sanctifieth the work, as the <sup>c</sup> Temple did the gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship; as the <sup>d</sup> sounding of Trumpets under the Law, or the ringing of Bels under the Gospel.

2. Workes of *Charity*, as to <sup>e</sup> save the life of a man, or <sup>f</sup> of a beast; to <sup>g</sup> fodder, water, and dress Cattel; to make honest <sup>h</sup> provision of meat and drink to refresh our selves, and to <sup>i</sup> relieve the poor; to visit the sick, to make <sup>k</sup> *Collection* for



for the poor, and such like.

3. Works of necessity, not feigned, but present, and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physicians to stanch, or let blood; or to cure any other desperate disease; and for *Midwives* to help women in labour: Mariners may do their labor, Souldiers being assailed may fight; and \* Posts may ride for the publick good, and such like. On these, or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the *Church*, and from the holy exercise of the *Word & Sacraments*: provided alwayes, that they be humbled, that such occasions fall out upon that day and time, and that they take no money for their pains on that day, but onely for their stuff, as in the *fear of God*, and conscience of his Commandment:

When

\* *Nuncius  
præcipit ex-  
cipitur à  
Sabbato,  
Jud. Com-  
ment. si p.  
Num. 13.1*

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*, humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this, or the like *Evening Sacrifice*.

*A private Evening Prayer for  
the Lords day.*

*a* Isa. 61. 3

*b* Gen. 18.  
27.

*c* Heb. 12.  
29.

*d* Job 21. 18

*e* Ps. 51. 3.

*f* Za. 3. 1, 2.

*g* 1 Cor. 11

31.

**O** Holy, <sup>a</sup> Holy, Holy Lord God of Sabbath, suffer me who am but <sup>b</sup> dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a <sup>c</sup> consuming fire, I acknowledge that I am but withered <sup>d</sup> stubble, my <sup>e</sup> sinnes are in thy sight, and Satan <sup>f</sup> stands at my right hand to accuse me for them; I come not to excuse, but to <sup>g</sup> judge my self worthy

worthy of all those judgements which thy *Justice* might most justly inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make me seem <sup>a</sup> *vile* in mine own eyes how much more loathsome in thy sight? I confess they make me so farre from being <sup>b</sup> worthy to be call'd thy *Son*, that I am altogether *unworthy* to have the name of thy meanest Servant. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of <sup>c</sup> *Dathans family* into the bottomless pit of Hell: For if thou diddest not spare the *natural branches*, those <sup>d</sup> *Angels* of glorious excellency, but hurledst them down, from the *heavenly habitations*, into the pains of *hellish darkness*, to be kept unto damnation, when they sinned but once against thy Majesty, and diddest expel

<sup>a</sup> 2 Sam. 6.  
22.

<sup>b</sup> Luk. 15.  
2.

<sup>c</sup> Ps. 106.  
17.

<sup>d</sup> 2 Pet. 2.  
4.

\* Gen. 3.  
13.

Job. 15.  
16.

expel our first Parents out of Paradise, when they did but \* transgress one of thy Laws; alas, what vengeance may I expect, who have not offended in one sin only, heaping daily sin upon sin, without any true repentance \* *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthiness; and have transgressed not one, but *all* thy holy Laws, and Commandements. O Lord, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept, and observed, nor prepared my soul in that holiness, and chastity of heart, as was fit to meet thy blessed Majesty in the holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsiness. And when

when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know where many of my poor Brethren live in Want and necessity, and some in Pain, and comfortless, yet I have not remembered to relieve, the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied mine own Lust. I have spent the most part of the day

T in

\* Here  
confess  
whatsoever  
fault  
thou hast  
done that  
day by o-  
mission or  
commis-  
sion, and  
then fetch-  
ing from  
thy heart  
a deep  
sigh, say  
Psa. 105. 6.  
Jam. 2. 13.  
Rom. 5. 20

\* Ezek. 33.  
11.

\* Luke 18.  
13.

in idle talk, vain sports, and exercises: yea Lord, I have &c. \* And for all these my sins, my conscience cries *guilty*, thy Law *condemns* me; and I am in thy hand to receive the *sentence* and curse that is due to the wilfull breach of so holy a Commandement. But what if I am by thy Law condemned? yet, Lord, thy Gospel assures me, that thy mercy is above all thy works: that thy grace transcends thy Law: and thy goodness delighteth there to *raign*, where sins do most *abound*. In the multitude therefore of the *mercies*, and *merits* of *Iesus Christ* my Saviour, I beseech thee, O Lord, (who despisest not the sighing of a contrite *heart*, nor desirest the death of a penitent \* sinner) to pardon and forgive me all these my sins, and all the errors of this day, and of my whole life, and free my soul from that curse and judgement, which is due unto me for them. Thou that didst justify the contrite *Publican* for \* four words of confession, and receivedst the *Prodigal*

gal child (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sinnes likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all \* *Publicans, Harlots, and Sinners*, that upon repentance sued unto thee for grace! Shall I alone be excluded from thy mercy? farre be it from me to think so: for thou art the same God of mercy unto me that thou wast unto them, and thy \* *compassions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those bloody wounds, bitter Death, and Passion, which thy blessed Sonne, my onely Saviour, hath suffered

\* Mar. 2.  
31, 32.

\* Jam. 3. 22



\* Heb. 12  
24.

for me. *Him ( in whom only thou art well pleased )* I offer unto thee, for all my sinnes, wherewith thou art displeased. He my Mediator, the request of whose blood, *\* speaking better things than that of Abel,* thy mercy can never gain-say; illuminate my Understanding, and sanctifie my Heart with thy holy Spirit, that may bring to my remembrance all those good & profitable Lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandements to keep them, thy Judgements to avoid them; and thy sweet promises to relye upon them in time of misery and distress. And now, O Lord I resign my self to thy most holy Will: O receive me into thy favour: and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling, and creation. And give me grace so to keep thy holy *Sabbaths* in this life; as that (when this life is ended) I may with all thy  
Saints

Saints and Angels, celebrate an *eternal Sabbath* of joyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore, *Amen.*

And then calling thy Family together, shut up the *Sabbath* with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a more *sweet* and quiet rest than ordinary, and prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practise of Piety, both in private and publick.*

*Now followeth the extraordinary Practise of Piety, whereby God is glorified in our lives.*

**T**He extraordinary *Practise* of Piety consists, either in *Fasting*, or \* *Feasting*.

I. *Of the Practise of Piety in Fasting.*

There are divers kindes of *Fasting*. First, a \* *constrained Fast*, as

\* *Jejunium.*

\* *Coactum.*

a 2 Kings  
 6. 26.  
 b Acts 27.  
 33.  
 c 2. Physi-  
 cum. Nihil  
 periculosius  
 habitudine  
 corporis  
 extreme  
 bona, de-  
 trabenda  
 sunt ergo  
 per jejuni-  
 um redun-  
 dantia, ne  
 natura suo  
 pondere  
 fracta suc-  
 cumbat.  
 Basil ho. 1.  
 d 3. Poli-  
 ticum.  
 e 4. Mira-  
 culosum.  
 f 5. Quo-  
 tidianum.  
 g 1 Tim.  
 3. 3.  
 Tit. 2. 3.  
 Prov. 31.  
 4. 5.

when men either have not food to eat, as in the <sup>a</sup> Famine of *Samaria*: or having food cannot eat it for *heaviness* or *sickness*, as it befell them who were in <sup>b</sup> the Ship with *Saint Paul*. This is rather *Famine* than *Fasting*.

Secondly, <sup>c</sup> *A natural Fast*, which we undertake *Physically*, for the health of our body.

Thirdly, <sup>d</sup> *A civil Fast*, which the Magistrate enjoineth for the better maintenance of the *Commonwealth*, that by using *Fish* as well as *Flesh*, there may be greater plenty of both.

Fourthly, <sup>e</sup> *A miraculous Fast*, as the fourty dayes Fast of *Moses* and *Elias*, the types; and of *Christ*, the substance. This is rather to be *admired* than *imitated*.

Fifthly, <sup>f</sup> *A daily Fast*, when a man is careful to use the *Creatures* of *God* with such moderation, that he is not made *heavier*, but more *cheerful* to serve *God*, and to do the duties of his calling. This is especially to be observed of <sup>g</sup> *Ministers* and *Judges*.

Sixthly,

Sixthly,\* *A Religious Fast*, which a man voluntarily undertakes, to make his body, and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *private* or *publick*.

\* 6. Reli-  
gionum.  
2 Cor. 6.  
4. 6.

1. *Of a Private Fast.*

**T**hat we may rightly perform a private Fast, four things are to be observed: First the *Author*: Secondly, the *Time*, and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

1. *Of the Author.*

The first that ordained Fasting was God himself in \* *Paradise*: and it was the first *Law* that God made in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the

\* *Jejunium*  
in *Paradiso*  
prescri-  
ptum est;  
revere-  
re  
igitur je-  
junii cani-  
tiem. Basil.  
hom. cap.  
de jejun.  
Exod. 19.  
3.  
Levit. 23.  
Matth. 6.  
17. and 9.  
15.

\* Qui je-  
junat, An-  
gelorum  
ritu vivit  
& dum  
paucissimis  
contentus  
est simili-  
tudinem  
cum illis  
assequitur.  
Basil.  
hom. de  
Jejun.  
Natura os  
parvum,  
& guttur  
arctum  
homini  
adedit.  
Quamdiu  
Jejunavit  
Adam in  
Paradiso  
fuit; com-  
edit, &  
ejectus est.  
Hierom.

*New Testament* likewise : by Reli-  
gious *Fasting* a man comes nearest  
the life of \* *Angels*, and to do *Gods*  
*will on earth, as it is done in heaven.*  
Yea, *Nature* seemeth to teach man  
this duty, in giving him a little  
mouth, and a narrow throat : for  
*nature* is content with a little, *grace*  
with less. Neither doth *nature* and  
*grace* agree in any one act better  
than in this exercise of religious  
*fasting*, for it strengtheneth the  
*memory*, and cleareth the *mind*, illu-  
minateth the *understanding*, and  
bridleth the *affections* : mortifieth  
the *flesh*, and preserveth *chastity*,  
preventeth *sickness*, and continueth  
*health*; it delivereth from *evils*, and  
procureth all kind of  *blessings*.

By breaking this *Fast*, the Ser-  
pent overthrew the first *Adam*, so  
that he lost *Paradise*. But by keep-  
ing a *Fast*, the second *Adam* van-  
quished the Serpent, and restored us  
into Heaven. *Fasting* was she who  
covered *Noah* safe in the *Arke*,  
whom intemperance uncovered,  
and left stark naked in the *Vine-*  
*yard.*

yard. By fasting, *Lot* quenched the flame of *Sodom*, whom drunkenness scorched with the fire of *Incest*. Religious *Fasting*, and talking with God, made *Moses* face to shine before men: when Idolatrous eating and drinking caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelical Coach* to *Heaven*: when voluptuous *Ahab* was sent in a bloody *Chariot* to *Hell*. It made *Herod* believe that *John Baptist* should live after death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. O divine Ordinance of a divine Author.

2. Of the Time.

The \* *holy Scripture* appoints no Time under the New Testament to fast, but leaves it unto Christians own free choice. *Rom. 15. 3. 1 Cor. 7. 5.* to fast as occasions shall be offered unto them. *Mat. 9. 17.* As when a man becomes an humble and earnest suiter unto God for the pardon

\* Præceptum esse jejunium video quibus autem diebus non oporteat jejunare, & quibus oporteat præcepto Domini vel Apostolorum non invenio definitum, Aug. ad Cassellan. Epist. 86.

a Indiff-  
 renter j: ju-  
 randum,  
 ex arbitrio,  
 non ex im-  
 perio neve  
 disciplina,  
 pro tempo-  
 ribus, &  
 causis uni-  
 us cujusq;  
 Ter. adver.  
 Psychich.  
 Montanus  
 here:icus  
 primus e-  
 rat qui je-  
 juniorum  
 leges præ-  
 scripsit,  
 Euf. Eccle.  
 hist. lib. 5.  
 cap. 18: ex  
 Apollon.  
 b Lev. 23.  
 32.  
 Josh. 7. 6.  
 2 Sam. 30.  
 3.  
 c Hest. 4.  
 16.  
 d Lev. 23:  
 28, 36.  
 e 2 Sa. 3. 35  
 Ezr. 10 3.

of some gross sinne committed; or  
 for the <sup>a</sup> prevention of some sinne,  
 whereunto a man feels himself by  
*Sathan* sollicitated: or to obtain  
 some special blessing, which he  
 wants: or to avert some judgement  
 which a man fears, or is already  
 fallen upon himself or others: or  
 lastly, to subdue his flesh unto his  
*spirit*, that he may more chearfully  
 poure forth his soul unto God by  
 prayer. Upon these occasions a  
 man may fast a <sup>b</sup> day, or <sup>c</sup> longer, as  
 his occasion requires, and the consti-  
 tution of his body, and other need-  
 full affairs will permit.

### 3. Of the manner of a private Fast.

The true manner of performing  
 a private Fast, consists partly in  
 outward, partly in inward actions.

The outward actions are, to ab-  
 stain for the time that we fast:  
 1. From all <sup>d</sup> worldly business and la-  
 bour, making your fasting day, as it  
 were a Sabbath day; Lev 23. 28. For  
 worldly business will distract our  
 minds from holy devotion: 2. From  
 all manner of food, yea from <sup>e</sup> bread  
 and



and *water*, so far as health will permit: 1. That so we may acknowledge our own *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a godly <sup>a</sup> *revenge* upon our selves, for abusing our *liberty* in the use of *Gods* creatures. 4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our souls may learn to hunger more eagerly after *spiritual* and *heavenly food*. 5. To put us in mind, that as we abstain from food which is *lawful*, so we should much more abstain from <sup>b</sup> *Sin*, which is altogether *unlawfull*.

Thirdly, from good and costly <sup>c</sup> *apparel*; that as the *abuse* of these puffs us up with *pride*: so the laying aside their *lawful use* may witness our *humility*. And to this end in antient times they used ( specially in publick fasts ) to put on <sup>d</sup> *sack-cloth*, or other *course apparel*. The equity

<sup>a</sup> 2 Cor. 7.

<sup>11.</sup>  
<sup>b</sup> *Quid*  
*prodest vac-*  
*quare cor-*  
*pus ab escis*  
*& animam*  
*replere pec-*  
*catis. Aug.*  
*de temp.*  
*Ser. 46.*

<sup>c</sup> Exo. 33.  
5, 6.

<sup>d</sup> Hest. 4.  
1, 2.  
Jon. 3. 5, 6.  
Joel II. 13.  
Math. 11.  
21.

equity hereof still remaineth; especially in *publick Fasts*, at what time to come into the assembly with *starched bands, crisped hair, brave apparel*, and decked with *flowers or perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure* of *ordinary sleep*. That thou may'st that way also humble thy body: and that thy soul may *watch and pray*, to be prepared for the comming of Christ. And if thou wilt break thy sleep early and late for *worldly gain*: how much more shouldest thou do it for the *service of God*? And if *Ahab* (in imitation of the godly) did in his *Fast* lie in *Sackcloth* to break his sleep by night, what shall we think of those, who on a *Fasting day* will yield themselves to sleep in the open *Church*?

Fifthly, and lastly, from all outward *pleasures* of our senses. So that as it was not the *throat* only that *sinned*, so must not the throat only be *punished*: and therefore we must

\* 2 Sam.

12. 16.

Joel 1. 13.

Hest. 4. 3.

1 Kin. 21.

27.

\* Si sola  
gula pecca-  
vit, sola  
ieiunet, &  
sufficit: Si  
vero pecca-  
verunt &  
membra  
cetera, cur  
non ieu-  
nent & ipsa  
Bern.  
Serm.  
Quadrage-  
3.

must endeavour to make our eyes (as at all times) so especially on that day to fast from beholding *vanities*: our Ears from hearing *Mirth*, or *Musick*, but such as may move to *mourn*, our Nostrils from pleasant *smells*, our Tongues from *lying*, *dissembling* and *slandering*: yea, the use of the *Marriage Bed* must be omitted in a religious reverence of the Divine *Majesty*, that so nothing may hinder our true humiliation, but that all may be signs that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of *Fasting*, consists in two things. 1. *Repentance*. 2. *Prayer*.

*Repentance* hath two parts.

1. *Penitency* for sins past.
2. *Amendment of life* in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins.

1. Of

I. *Of the inward insight of sin, and sense of misery.*

This *sense* and *insight* will be effected in thee : First by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed, Secondly, the Majesty of God against whom it was done : and the *rather* because thou diddest such things against him since he became a *Father* unto thee, and bestowed so many sweet  *blessings* in bountiful manner upon thee. Thirdly, in considering the  *curses*, which God hath threatned for thy sin : how grievously God hath plagued *others* for the same fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves thee*, he must *chasten* thee ere it be long, with some grievous *affliction* ; unless thou dost *prevent* him by speedy and unfained,

unfained repentance. Let these and the like considerations so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears trickling down thy mournfull cheeks. This mourning is the beginning of true fasting, and therefore oft-times<sup>a</sup> put for fasting, the first and principal part for the whole action.

2. Of the bewailing of thine own estate.

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward means of the voyce, and tears of the eyes. With such filial earnestness and importunity in prayer is our heavenly Father well pleased. Nay, when it is the<sup>b</sup> fruits of his Spirit, and the effect of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from<sup>c</sup> Ismael and Hagar: and heareth the cry of the<sup>d</sup> young Ravens, and roaring of<sup>e</sup> Lions: how much rather will he hear the mournfull lamentation which his own children make

<sup>a</sup> Math. 9. 15.  
Can the children mourn?  
then shall they fast,  
and Mark and Luke, for mourn have fast.  
Examples, Psal. 6. and 22. and 38 and 79. &  
Jeremies Lament.  
Joel 2. 12. 17.  
<sup>b</sup> Jer. 31. 18, 19, 20.  
<sup>c</sup> Gen. 11. 17.  
<sup>d</sup> Job 39. 3  
Psal. 147.  
<sup>e</sup> Psal. 104 11.

make unto him in their misery.

3. *Of the humble confession of finnes.*

\* 1 Sa. 7.  
Eze. 9. &c.  
Daniel 9.  
Neh. 8.

\* Prov. 28.  
13.  
Psal. 32. 3.  
&c.

\* Psa. 51. 4.

\* 1 Joh. 1.  
7. 9.

In this action thou must deal plainly with God, and \* *acknowledge all the finnes thou knowest*, not only in general, but also in particular: This hath been the manner of all Gods Children in their Fasts: first, because that without \* *Confession* thou hast no promise of mercy or forgiveness of finnes. Secondly, that so thou mayest acknowledge \* *God to be just*, and thy self *unrighteous*. Thirdly, that by the numbering of thy finnes, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true Penitent: for till God hath given thee grace to repent, thou wilt be *more ashamed* to confess thy fault, than to commit thy sinne. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou dost \* *acknowledge thy finnes*, God is faithfull and *just to forgive thee thy finnes:*  
and

*and the blood of Jesus Christ his Sonne shall cleanse thee from all thy sin.*

To help thee the better to perform these three parts of penitency, thou may'st diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins : thou may'st see Gods curse and Judgements on others for the like sins, and be the more humbled thy self.

*Thus far of the first part of Repentance, which is penitency.*

The other part which is *Amendment of life*, consists ; First, in devout *Prayer* : Secondly, in devout *Actions*.

The devout *Prayer*, which we make in time of *Fasting*, is either *deprecation of evil*, or *craving needful good things*.

*Deprecation of evil*, is, when thou beseechest GOD, for Christ thy *Mediators* sake, to pardon unto thee those sins which thou hast confessed ; and to turn from thee those Judgements which are due unto



† 1 King.  
20. 31.

† Psal. 50.  
15.

\* Phil. 4. 6.

1 Tim. 5. 5

unto thee for thy *sins*; And as *Ben-hadad*, because he heard, † *That the King of Israel was mercifull*, prostrated himself unto him with a *rope about his neck*; so because thou knowest that the *King of Heaven is mercifull*, cast down thy self in his presence, in all *true signs* of humiliation (especially, seeing he calleth upon thee to come unto him in thy † *trouble*;) and doubtless thou shalt find him most *merciful*.

The *craving of needful good things* is, First, a fervent and faithful begging of God to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy *sins*. Secondly, to \* *renew thy heart by the Holy Ghost*, so that *sin* may *dayly decay*, and *righteousness* more and more *increase in thee*. Lastly, in desiring a supply of *faith, patience, chastity*, and all other *graces* which thou *wantest*: and an increase of those which GOD of his *mercy* hath bestowed upon thee *already*.

*Thus far of Prayer in Fasting.*

The *devout Actions* in fasting are  
two

two: First, *Avoiding evil*. Secondly, *doing good*.

1. Of avoiding evil.

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chief end of *fasting*, as the <sup>a</sup> *Ninivites* very well knew. *A day of fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuity* of the stomach: but the <sup>b</sup> *purity* of the heart that God respecteth. If therefore thou wouldst have God to turn from thee the *evil* of *affliction*, thou must first turn away from thy self the *evil* of *Transgression*. And without this fasting from *evil*, thy *Fast* favours more noysome to God than thy *breath* doth to Man. This made God so often to reject the *Fast* of the *Jews*. And as thou must endeavour to avoid all sinne, so especially *that sin* wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And do this with a resolution, by the assistance of

a Jon. 3.

8, 10.

b Pul-

chrum est

corporis

jejunium,

cum sit a-

nimus à

vitis jeju-

nus.

Hier. ad

Celant.

Bpi. 14.

c Jejunia à

malis acti-

bus, abstine

à malis

sermonibus,

contin: à

cogitationi-

bus pesti-

mis.

Cyrl. in

Lev. c. 10.

Isa. 58. 2.

&c.

Zac. 5. 5. 7

Non possum

ferre ini-

quiatem

& interdi-

ctio: nem,

Isa. 1. 13.

\* Quid  
prodest  
cenuari  
corpus ab-  
stinencia si  
animus in-  
tumesceat  
superbia?  
Vinum non  
bibere, &  
ira inebri-  
ari? carni-  
bus non  
vesci, &  
de ore om-  
ni esca sor-  
didius  
egredi ma-  
ledictum  
aut men-  
dacium?  
Maximus  
Epif.  
Qui cibis  
abstinent  
& mala  
cogunt,  
dæmones  
imitantur,  
quibus cul-  
pa adest, &  
cibus deest

Isid. \* Vis orationem tuam volare ad cælum? Fac illi  
duas alas, jejunium & Eleemosynam. Aug.

of Gods grace, never to commit those sinnes again. For \* what shall it profit a man by abstinence to humble his body: if his hand swell with pride? Or to forbear Wine and strong drink, and to be drunk with wrath and malice? Or to let no flesh go into the belly: when lies, flanders, and ribauldry, (which are worse than any meat) comes out of the Mouth? To abstain from meat, and to do mischief, is the devils fast, who doth evil, and is ever hungry.

## 2. Of doing good works.

The \* good works which as a Christian thou must do every day, but especially on thy *Fasting day*, are either the works of Piety to God, or the works of Charity towards thy brethren.

First, the works of Piety to God, are the practice of all thy former dayes, in the sincerity of a good conscience, and in the fight of God.

Secondly, the works of Charity,

toward

toward our Brethren are, \*forgiving wrongs, remitting debts to the poor that are not well able to pay : but especially in giving \* Almes to the poor, that want relief and sustenance ; Else we shall \* under pretence of godliness, practise miserableness : like those who will pinch their own bellies to defraud their labouring Servants of their due allowance. As therefore Christ joyned Fasting, Prayer, and Almes together in precept : so must thou joyn them together, like Cornelius in practice. And therefore be sure to give at the least so much to the \* poor, on thy Fasting day, as thou wouldest have spent in thine own dyet, if thou haddest not fasted that day. And remember, that he that soweth plenteously shall reap plenteously, and that this is a special sowing day. Let thy fasting so \* afflict thee, that it may refresh a poor Christian ; and rejoyce that thou hast dined and supped in another ; or rather, that thou hast feasted hungry Christ, in his poor members.

\* Isa. 58.6 &c.

\* Zac. 7. 9, 20.

\* Qui jejuna-  
tur par-  
cat, non ad  
dei gloriam  
jejunat, sed  
substantie  
sue parcat :  
Chryso. in  
Matth. 5.  
Mar. 6. 9.

Act. 10 30

\* 2 Cor. 9. 6

\* Jejunium  
tuum te ca-  
stigat, sed  
alterum le-  
tificat, Au.

Ser. de  
temp. 64.

Accipiat  
esuriens  
Christus  
quod jeju-  
nans minus  
accipit

Christianus  
August. de  
temp. ser.

In 157.

Beatus qui  
jejunat ut  
alat pau-  
perem, imi-  
tatur enim  
Christum,  
qui ani-  
mam suam  
posuit pro  
fratribus  
suis.

Cyril. in  
Lev. l. 10.

a 1 Sam.  
15. 22.

b Heb. 11.  
6.

Rom. 14.

23.  
c Splendida  
peccata.

Aug.

d Rom. 6.  
ult.

In giving *Almes*, observe two things: First, the *Rules*; Secondly, the *Rewards*.

1. *Rules in giving Almes, and doing good works.*

1. They must be done in obedience of *Gods Commandments*: not because we think it to be good, but because God *requireth* us to do such, and such a good deed: for such <sup>a</sup> *obedience* of the worker, God preferreth before all *Sacrifices*, and the greatest *works*.

2. They must proceed from <sup>b</sup> *faith*, else they cannot please God: nay, without faith the most *specious* works are but <sup>c</sup> *shining finnes*, and *Pharisees Almes*.

3. Thou must not think by thy good Works and Almes, to *merit Heaven*, for in vain had the *Sonne of God* shed his blood, if *Heaven* could have been *purchased* either for *Money* or *Meat*. Thou must therefore seek *heavens possession* by the *purchase of Christs blood*, not by the *merits* of thine own *works*. For <sup>d</sup> *eternal life is the gift* of

of God through *Jesus Christ*. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

First, that <sup>a</sup> God may be glorified : Secondly, that thou mayest shew thy self <sup>b</sup> thankful for thy Redemption. Thirdly, that thou mayest <sup>c</sup> make sure thine election unto thy self. Fourthly, that thou mayest win <sup>d</sup> others by thy holy devotion to think the better of thy Christian profession. And for these uses we are said to be <sup>e</sup> Gods workmanship, created in Christ *Jesus*, unto good works, and that God hath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilfull idleness and filthiness, but to the Religious and honest poor, who are either sick, or so old that they cannot work : or such who work, but their work cannot competently maintain them : Seek out these in the back-

a 1 Cor.  
10. 31.  
2 Cor. 8.  
19.  
Phil. 1. 11.  
b Luke 1.  
74, 75.  
c 2 Pet. 1.  
10.  
d Matt. 5.  
16.  
1st. 61. 9.  
e Eph. 2.  
10.

*back-Lanes*, and relieve them. But if thou meetest one that asketh an Almes for Jesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer Christ to goe in one poor Saint unrelieved. Look not on the Person, but give thine Almes as unto Christ in the party.

2. *Of the rewards of Almes/deeds and good works.*

1. *Almes* are a special means to move God in mercy to turn away his <sup>a</sup> temporal Judgements from us: when we by a true faith, (that sheweth it self by such fruits) do return unto him.

2. Merciful *Almes-givers* <sup>b</sup> shall be the *Children of the highest*, and be like God their *Father*, who is the <sup>c</sup> *Father of Mercies*. They shall be his <sup>d</sup> *Stewards* to dispose his goods, his Hands to distribute his Almes and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Almes-giver*.

3. When

<sup>a</sup> Dan. 4.  
24.

<sup>b</sup> Luk. 6.  
35, 36.

<sup>c</sup> 2 Cor. 1.

<sup>3.</sup>  
<sup>d</sup> Luk. 16.  
1.



3. When *all* this world shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to <sup>a</sup> receive their reward, the other to deliver their <sup>b</sup> charge.

a Apoc. 14

14. 13.

b Luke

16. 22.

Ps. 91. 11.

Heb. 1. 14.

c 1 Tim.

6. 19.

4. Liberality in Alms-deeds is our <sup>c</sup> surest foundation that we shall obtain in eternal life a liberal reward through the *Mercy* and *Merits* of Christ.

Lastly, by Almes-deeds we feed and relieve Christ in his *Members*; and <sup>d</sup> Christ at the last day will acknowledge our love, and reward us in his *Mercy*: and then it shall appear, that what we gave to the poor, was not *lost*, but <sup>e</sup> lent unto the Lord. What greater motives can a Christian wish, to excite him to be a liberal Almes-giver?

d Mat. 25.

e Prov. 19.

17.

Thus far of the *Manner* of Fasting. Now followeth the ends.

### 3. Of the ends of Fasting.

The true ends of Fasting are not to merit Gods favor, or eternal life, (for that we have onely of the gift of God through Christ) nor to place

V

religion

*religion* in bodily abstinence ( for resting in it self is not the *worship* of God, but an help to further us the better to worship God.) But the *true ends of fasting* are three :

\* Efd. 8.2

1 Cor. 9 7

\* 1 Tim.

5. 23.

*J iunium*  
*orationem*  
*roborat,*  
*oratio san-*  
*ctificat je-*  
*junium.*

Ber. Ser.  
de Jejun.

\* Joh. 1.

17.

Nehem. 4.

Luke 2. 37

1 Cor. 7. 5.

\* Joel 2.

18, 19.

1 Cor. 12.

First, to *subdue* our \* flesh to the Spirit : but not so to \* weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith Solomon) *is merciful to his Beast*, Prov. 12. ver. 10. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy Will, and fervently \* powre forth our souls unto him by prayer : for as there are some kind of *Devils*, so there are also some kind of *sin*s, which cannot be subdued but by *fasting*, joyned unto *Prayer*, Matth 17. 22.

Thirdly, that by our \* *serious humiliation*, and *judging* of our selves, we may escape the *judgement* of the Lord ; not for the *merit* of our fasting ( which is none ) but for the *mercy* of God, who hath promised  
to

to remove his judgements from us, when we by Fasting, do unfeignedly humble our selves before him. And indeed no Child of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God : both in receiving graces which he wanted, as appears by the examples of <sup>a</sup> Annah, <sup>b</sup> Jehosaphat, <sup>c</sup> Nehemiah, <sup>d</sup> Daniel, <sup>e</sup> Esdras, <sup>f</sup> Hester, as also in turning away Judgements threatened, or fallen upon him, as may be seen in the examples of the <sup>g</sup> Israelites, the <sup>h</sup> Ninivites, <sup>i</sup> Rehoboam, <sup>k</sup> Achab, <sup>l</sup> Ezechiah, <sup>m</sup> Manasses. He who gave his dear Son from heaven to the death, to ransom us when we were his enemies, thinks nothing too dear on Earth, to bestow upon us, when we humble our selves, being made thus reconciled Friends and Children?

Thus far of the private Fast.

<sup>a</sup> 1 Sam. 7.  
<sup>b</sup> 2 Chr. 20.  
<sup>c</sup> Neh. 1.  
<sup>d</sup> Dan. 9.  
<sup>e</sup> Esd. 8. 23  
<sup>f</sup> Hest. 9.  
<sup>g</sup> 1 Sam. 7. 6.  
<sup>h</sup> Jonah 3  
<sup>i</sup> 2 Chr. 12. 5, 7, &c.  
<sup>k</sup> 1 Kings 2.  
<sup>l</sup> 1 Chro. 31. 16.  
<sup>m</sup> 2 Chro. 33. 18, 19.

## 2. Of the Publick Fast.

a Jon. 3. 7.

2 Chron.

20. 3.

Ezra 8.

21.

b 1 Sam.

7. 5, 6.

Joel 2. 15.

2 Chro. 20

Jonah 5.

Hest. 4.

c Exod. 19.

Esdras 8.

Acts 1. 13,

14.

d Joel 1.

14.

Nehem. 8.

A <sup>a</sup>Publick Fast is, when by the <sup>a</sup> authority of the *Magistrate* either the *whole Church* within his dominion, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the fore-mentioned *duties of Humiliation*: either for the removing of some publick <sup>b</sup> *calamity* threatned or already inflicted upon them, as the *sword, invasion, famine, pestilence*, or other fearful sickness: or else for the obtaining of some publick blessing, for the good of the <sup>c</sup> *Church*, as to crave the assistance of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors*, &c. or, for the *trial of truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

When any evil is to be removed, the <sup>d</sup> *Pastors* are to lay open unto the people, by the evidence of *Gods word*, the *sins* which were the *special causes* of that calamity:

call

call upon them to repent, and publish unto them the mercies of God in Christ upon their Repentance. The people must hear the voice of Gods messengers with hearty sorrow for their sinnes, earnestly beg pardon in Christ, and promise untained amendment of their life. When any blessing is to be obtain'd, the Pastors must lay open to the people the necessity of that blessing, and the goodness of God who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that Grace, & that he would bless his own means to his own glory, and the good of his Church. And when the holy Exercise is done, let every Christian have a special care according to his ability, to \* remember the poor. And whosoever (when just occasion is offered) useth not this holy exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of Fasting, now followeth the exercise of holy Feasting.

\* Isa. 58.  
7, 10. ]  
2Cor. 9.7.  
Gal. 2.10.

*Of the Practice of Piety in  
Holy Feasting.*

**H**oly Feasting is a solemn thanksgiving, (appointed by authority) to be rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such among the Jews was the *Feast* of the \* *Passover*, to remember to praise God for their deliverance out of *Egypt's* bondage: or the *Feast* of \* *Purim*, to give thanks for their deliverance from *Haman's* Conspiracy. Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King*, from the bloody *Conspiracy* of the Traiterous *Gowries*: and the fifth of *November*, to praise God for the deliverance of the *King*, and the whole *State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual *Psalms*, & dances, by mutual feasting, and sending presents

\* Exod. 12.  
15.

\* Hest. 9.  
19, 21.

*presents every one to his neighbour, and by giving gifts to the poor.*

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* ever bestowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memorial of our *Redemption*: every Christian should account this *holy Supper* his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their salvation: so it pulleth *temporal judgements* on the *bodies*, and (without repentance) *eternal damnation* on the *souls* of them who receive it *unworthily*. Let us see how a Christian may best fit himself to be a due partaker of so holy a feast; and to be a worthy Guest at so sacred a Supper.



*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

**T**Hough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a \* worthy receiver, who endeavour-eth to receive that holy mystery, with that competent measure of reverence that he hath prescribed in his word.

\* 2 Theff.

1. 11.

Col. 1. 12.

Luke 20.

35.

Apoc. 3. 4.

He that would receive this holy Sacrament, with due reverence, must conscionably perform three sorts of duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament.* The first is called *Preparation*, the second *Meditation*, the third *Action or Practice.*

*Of Preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy

holy Communion may evidently appear by five reasons :

First , because it is Gods Commandment. For if he commanded under the pain of death, that none <sup>a</sup> uncircumcised should eat the *Paschal Lamb* ; nor any circumcised under four <sup>b</sup> dayes preparation: how much greater preparation doth he require of him , that comes to receive the Sacrament of his *Body and Blood* , which as it *succeedeth* , so doth it *exceed* by many degrees the Sacrament of the *Passeover* ?

<sup>a</sup> Excd.  
21. 48.

<sup>b</sup> Exod.  
22. 16.

Secondly , because the *example of Christ* teacheth us so much : for he *washed* his Disciples feet before he admitted them to eat of his *Supper*, signifying how thou shouldest lay aside all *unpureness of heart* and *uncleanness of life* , and be furnished with *humility* and *charity*, before thou presumest to taste of his holy *Supper*.

<sup>c</sup> Joh. 13. 5

Thirdly , because it is the counsel of the Holy Ghost ; <sup>d</sup> *Let every man examine himself, and so let him*

<sup>d</sup> 1 Cor.  
12. 28.

† Prov. 23.  
1, 2.

eat, &c. And if a man when he is to eat with an *Earthly Prince*, must consider diligently what is before him, and † put a knife to his throat, rather than commit any rudeness: How much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence when thou art to feast at the holy Table of the *Prince of Princes*.

† Psa. 26. 6

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. David would not go near to Gods Altar, till he had first † washed his hands in innocency: much less shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor David and his men would not eat the *Shew-bread* but on condition that their † Vessels were holy: How much less shouldest thou presume to eat the *Lords Bread*, or rather the bread which is the *Lords*, unless the

† 1 Sam.  
II. 4.

the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to \* *put off his shoes*, in reverence of his Holyness, who was present in that place where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldest thou put off all the *affections* of thine earthly conversation, when thou comdest near that place, where *Christ* appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is said; *That the* \* *Lambs wife hath made her self ready for his Marriage*. Prepare therefore thy self, if thou wilt in this life be *betrothed* unto *Christ* by *Sacramental grace*: or in Heaven *married* unto him by eternal glory.

Fifthly, because that God hath ever smitten with fearfull judgments, those who have presumed to use his holy Ordinances without due fear and preparation;  
God

\* Excd. 35  
Josh. 5. 15.

\* Apoc. 19.  
7.

a Gen. 3.  
24.

b 1 Sam. 6.

c 2 Chro.  
26.

d 2 Sam. 6

God set a <sup>a</sup> flaming sword in a Cherubins hand to smite our first Parents being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life. Fear thou therefore to be smitten with the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart. to eat the Sacrament of the Lord of life. God smote 50000 of the <sup>b</sup> Bethshemites for looking irreverently into his Ark, and kill'd <sup>c</sup> Uzziah with sudden death, for but rash touching of the Ark; and smote <sup>d</sup> Uzza with the Lepry for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made Ezechias so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the Passover: and it is said, that the Lord heard Ezechiah, and bealed the people: Intimating, that had it not been for Ezechia's Prayer, the Lord had smitten the people for their

their want of due preparation. And the man who came to the Marriage feast without his Wedding-garment, or examining of himself, was examined of another: and thereupon bound hand and foot, and cast into utter darkness, Matthew 22. 12. And S. Paul tells the Corinthians, that for want of this preparation in examining and judging themselves, before they did eat the Lords Supper, God had sent that fearfull sickness among them, whereof <sup>a</sup> some were then sick, others weak, and many fallen asleep, that is, taken away by temporal death. Insomuch that the Apostle saith, that every <sup>b</sup> unworthy receiver eats his own judgement, temporal if he repents, eternal if he repents not, and that in so hainous a measure, as if he were <sup>c</sup> guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their great seal, in as deep a measure, as that which is done to their own Persons, whom it representeth.

And

<sup>a</sup> 1 Cor.  
11. 19.

<sup>b</sup> 1 Cor.  
11. 29.

<sup>c</sup> Vers. 27.

And how hainous the guiltiness of *Christs blood* is, may appear by the misery of the *Jewes* ever since they wished <sup>a</sup> *his blood to be on them and their Children*. But then thou wilt say; It were *safer* to abstain from comming *at all* to the Holy Communion: Not so, for God hath threatned to <sup>b</sup> *punish the wilfull neglect* of his Sacraments, with eternal damnation both of body and soul. And it is the Commandement of *Christ*; <sup>c</sup> *Take, eat, do this in remembrance of me*: and he will have his Commandement under the penalty of his curse obeyed. And seeing that this Sacrament was the *greatest* token of *Christs* <sup>d</sup> *love*, which he left at his *end* to his friends whom he loved to the *end*, therefore the <sup>e</sup> *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *love* and *blood shedding*: than which no sin in Gods account can seem more *hainous*. Nothing hinders why thou mayest not come freely to the Lords Table; but because

<sup>a</sup> Mat. 27.  
25.

<sup>b</sup> Num. 9.  
13.

<sup>c</sup> Heb. 2 9  
Mat. 26.  
<sup>1</sup> Cor. 11.

<sup>d</sup> Joh. 13. 1

<sup>e</sup> Heb. 10.  
28, 29.



cause thou had'st rather *want* the love of God, than *leave* thy filthy finnes. O come, but come a guest prepared for the Lords Table; seeing they are *blessed*, who are called to the *Lambs Supper*. O come, but come prepared; because the *b* *efficacie* of this Sacrament is received according to the *proportion* of the *Faith* of the Receiver.

This preparation consists in the serious consideration of three things: first, of the *worthiness* of the Sacrament, which is termed to *discern* the Lords body; secondly, of thine *own unworthiness*; which is to *judge thy self*: thirdly, of the *means*, whereby thou mayest become a *worthy Receiver*: called *Communication of the Lords body*.

I. Of the *worthiness* of the Sacrament.

**T**He *worthiness* of this Sacrament is considered three wayes: First, by the *Majesty* of the *Author* ordaining. Secondly, by the

1 Apo. 19.

9.

*b* *Efficacia*  
*Eucharistie non*  
*aqualiter*  
*se habet*  
*quoad om-*  
*nes fide-*  
*les, sed*  
*pro ratio-*  
*ne fidei*  
*communi-*  
*cantium.*  
Origen.

the *preciousness* of the *Parts* where-  
of it consisteth. Thirdly, by the *ex-*  
*cellency* of the *Ends* for which it  
was ordained.

1. *Of the Author of the*  
*Sacrament.*

The *Author* was not any *Saint*  
or *Angel*, but our *Lord Jesus*, the  
eternal Son of God. For it per-  
taineth to *Christ only*, under the  
*New Testament*, to institute a Sa-  
crament, because he only can *pro-*  
*mise* and *perform* the *grace* that it  
signifieth. And we were charged to  
\* *hear no voice but his in his Church.*  
How sacred should we esteem the  
*Ordinance* that proceedeth from so  
divine an *Author*!

\* *Mat. I. 7*  
5.

2. *Of the parts of the*  
*Sacrament.*

The parts of this blessed Sacra-  
ment are three. First, the *earthly*  
*signes* signifying. Secondly, the  
*Divine Word* sanctifying. Thirdly,  
the *heavenly graces* signified.

\* *1 Cor.*  
*II. 23. &c.*  
*Prov. 9. 5*

First, the *earthly signes* are \* *Bread*  
and *Wine*, in number two, but one  
in use.

Secondly,

Secondly, the *Divine Word* is the *Word of Christ's Institution*, pronounced with *prayers and blessings*, by a *lawful* <sup>a</sup> Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth *promise*. The *Divine Words* of blessing do not *change* or *annihilate* the <sup>b</sup> *substance* of the *Bread* and *Wine*, (for if their substance did not remain, it could be no *Sacrament*;) but it changeth them in *use*, and in *name*. For, that which was before but *common* *Bread* and *Wine* to nourish mens *Bodies*; is after the *blessing* destined to an holy use, for the *feeding* of the *Souls* of *Christians*. And where before they were called

<sup>a</sup> Heb 5.4.  
Nu 16.40.  
1 Cor. 10.  
16.  
Euchari-  
stia Sacra-  
ment m  
non de ali-  
orum ma-  
nu quàm  
p asidenti-  
um sumi-  
mus, Tert.  
l. de co-  
ron. c. 3.  
<sup>b</sup> Qui est à  
terra panis  
percipiens  
vocatio-  
nem Domi-  
ni, non jam  
communis  
panis est,  
sed Eu-  
charistia,  
ex duabus  
rebus con-  
stans ter-  
reni & cœ-  
lesti, Iren.

l. 4. cap. 24. Per Sacramentum corporis & sanguinis Domini divinæ efficimur consortes naturæ, & tamen esse non d. sint substantia vel natura panis & vini, Gelatius contra Eutic.

but

† Christus  
visibilia  
symbola,  
corporis &  
sanguinis  
appellatione  
honoravit,  
non natura  
mutans, sed  
gratiam na-  
ture adji-  
ciens. The-  
odore Dia-  
log. 1.

but *Bread and Wine*; they are now called by the name of those *holy things* which they signifie, *The body and blood of Christ*; the better to draw our *minds* from those *outward Elements* to the *Heavenly Graces*, which by the *sight* of our *bodies* they represent to the *spiritual eyes* of our *Faith*. Neither did Christ direct these words, *This is my body, This is my blood*, to the † *Bread and Wine*: but to his *Disciples*, as appears by the words going before; *Take ye, eat ye* Neither is the *Bread* his *body*, but in the same sense that the *Cup* is the *New Testament*, viz. by a *Sacramental Metonymie*. And *Mark* notes plainly, that the words, *This is my blood, &c.* was not pronounced by our *Saviour*, till after that all his *Disciples* had drunken of the *Cup*, *Mark* 14. 23, 24. And afterwards in respect of the natural substance thereof, he calls that the *fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*. ver. 25  
after

after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat not *simply his body*, but *his body as it was then broken*, and *his blood shed*; which S. Paul expounds to be but the communion of Christs body, and the \* Communion of his blood, that is, an effectual pledge that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this Communion, Paul will have us to \* *make a shew of the Lords death till he come* \* from heaven; and till we, as \* *Eagles shall be caught up into the* \* air to meet him who is the blessed Carcass and life of our souls.

Thirdly, the spiritual graces are likewise two; the Body of Christ, as it was with the feeling of Gods anger due to us, crucified: and his blood as it was (in the like sort) shed for the remission of our sins. They are also in number two, but in use one, viz. whole Christ; with all his benefits offered to all, and given indeed

\* 1 Cor.  
10. 16.

\* 1 Cor.  
11. 26.  
\* Act. 3. 11.  
Act. 1. 11.  
\* Heb. 8.  
21.

\* Matth.  
24. 28.

indeed to the *faithfull*. These are the three *integral* parts of this *bles-sed* Sacrament, the *Sign*, the *Word*, and the *Grace*. The *Sign* without this *Word*, or this *Word* without the *Signe* can do nothing, and both conjoynd are unprofitable without the *Grace* signified; but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the *outward* Sign without the *spiritual* Grace, as *Judas*, who (as *Austin* saith) received the \* *bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spiritual* grace without the *outward* sign, as this *Saint-Thief* on the Cross: and innumerable of the *faithful*, who *dying* desire it, but cannot receive it through some externall impediments: but the *worthy receivers* to their comfort receive *both*, in the *Lords Supper*.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the *outward* signes in this blessed Sacrament: first, because they

\* *Panem*  
*Domini,*  
*non panem*  
*Dominum,*  
*Aug.*

they are easie for *all sorts* to attain unto: secondly, to teach us, that as mans *temporal life* is chiefly nourished by \* *bread*, and cherished by *wine*; so are our souls by his *body* and *bloud* sustained and quickened unto *eternal life*. Christ appointed *Wine* with the *Bread* to be the outward Signes in this Sacrament, to teach us; first, that as the perfect nourishment of mans body consists both of *meat* and *drink*: so Christ is unto our souls not in part, but in perfection both *salvation* and *nourishment*: secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how all his *precious bloud* was spilt out of his *blessed body*, for the remission of our sins. The outward Signs the Pastor gives in the Church, and thou doest eat with the mouth of thy body: the spiritual grace Christ reacheth from heaven, and thou must eat it with the mouth of thy Faith.

3. Of the Ends for which this holy Sacrament was ordained.

The

\* David calls bread the strength of mans heart, Psa. 104. 15. *Isay* the stay of bread, cap. 3. 1. *Exe-*kie' the staff of bread, cap. 4. 16. *Homer*,  $\mu\upsilon\epsilon\lambda\alpha\ \&\ \alpha\nu\delta\rho\omega\nu$ .



The excellent and admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seven*.

*Of the first End of the Lords Supper.*

\* Matth.

16. 16.

1 Cor.

11. 26.

\* 1 Cor.

11. 26.

\* Gal. 3. 1.

Heb. 9.

26. and 10

12. and 1.

3.

*Quotidie  
nobis Chri-  
stus cruci-  
figitur,  
Aug. in  
Psal. 95.*

1. To keep Christians in a continual \* *remembrance* of that *propitiatory sacrifice*, which Christ once for all, offered by his *death* upon the *Cross*, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me*. And (saith the Apostle) \* *As oft as ye shall eat this bread and drink this cup, ye do shew the Lords death till he come*. And he saith, that (by this sacrament, and the Preaching of the Word) \* *Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them*: for the whole *action* representeth *Christs death*; the *breaking of the bread* blessed, the *crucifying of his blessed body*; and the *pouring forth of the sanctified wine*, the *shedding of his Holy blood*, Christ was once in himself really offered: but as  
oft

oft as the Sacrament is celebrated :  
so oft is he *spiritually* offered by the  
faithful.

Hence the Lords Supper is cal-  
led a *propitiatory Sacrifice*, not pro-  
perly or really, but \* *figratively*, be-  
cause it is a *memorial* of that pro-  
pitiatory Sacrifice, which Christ  
offered upon the *Cross*. And to di-  
stinguish it from that *real Sacri-*  
*fice*, the Fathers call it the \* *unbloody*  
*Sacrifice*. It is also called the *Eucha-*  
*rist*, because that the Church in  
this action, offereth unto God the  
*Sacrifice of praise and thanksgiving*  
for her Redemption; effected by the  
true and *onely expiatory Sacrifice*  
of Christ upon the *Cross*. If the  
fight of *Moabs King*, sacrificing  
on his walls his own sonne, to  
move his Gods to rescue him,  
2 *King*. 3. 27. moved the assailing  
Kings to such pity, that they ceas'd  
their assault, and raised their siege :  
how should the spiritual fight of  
God the Father, sacrificing on the

\* Μετω-  
vουμινός.

\* *Incrmen-  
tum sacri-*  
*ficiūm*. If

it be un-  
bloody, be-  
cause it is  
voyd of  
bloud,  
then it is  
not Christs  
natural  
body : If  
because it  
is offered  
without  
shedding  
of blood,  
then it is  
not avail-  
able for  
the remis-  
sion of  
sinnes.

H. b 9. 21  
*Christo cum*  
*Patre &*  
*Spir. san-*  
*cto sacrifici-*  
*cium panis*

& vini in fide & charitate sancta Ecclesia Catholica of-  
ferre non cessat. Aug. de fid; ad Pet. diac. cap. 19.

Cross

a Cum fi-  
giur ho-  
lia, dum  
sanguis de  
calice in o-  
re fidelium  
funditur,  
quid aliud  
quàm Do-  
minici cor-  
poris in  
cruce im-  
molatio e-  
jusque san-  
guinis de  
latere effu-  
sio designa-  
tur. Can.  
dist. 2. d.  
consec.  
cum fran-  
gitur 37.

b Rom. 4.

11.

Mar. 26.

28.

2 Cor. 11.

25.

c Judg. 13

61.

Cross <sup>a</sup> his only begotten Son, to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransom?

Of the second end of the Lords Supper.

2. To confirm our Faith: for God by this Sacrament doth signify and seal unto us from Heaven, that according to the promise and new covenant which he hath made in Christ, he will truly receive into his grace and mercy all penitent believers, who duly receive this holy Sacrament; & that for the merits of the death and passion of Christ, he will as verily forgive them all their sinnes, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, <sup>b</sup> The seal of the new Covenant and remission of sins. In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with Sampsons Mother: <sup>c</sup> If the Lord would kill us, he would not have received a burnt offering and a meat offering at our

our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.

*Of the third end of the  
Lords Supper.*

3. To be a pledge and *symbole* of the most near, and effectual Communion which Christians have with Christ; <sup>a</sup> *The cup of blessing, which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* that is, a most effectual sign and pledge of our Communion with Christ? This Union is called, <sup>b</sup> *abiding in us,* <sup>c</sup> *joyning to the Lord,* <sup>d</sup> *dwelling in our hearts;* and set forth in the holy Scriptures by divers similes: First, of the Vine and branches. Secondly, of the <sup>e</sup> head and body. Thirdly, of the foundation and building. Fourthly, of one loaf con-fected of many grains. Fifthly, of the matrimonial union 'twixt Man and Wife, and such like. And it is threefold betwixt Christ and Chri-  
X                      stians.

2 1 Cor.  
10. 16.

b Joh. 14.  
16, 23.

1 Cor.  
6. 17.

*d Eph. 3.*  
17.

Joh. 15.5.  
Eph. 6.

e Eph. 2.  
35.

Col. 1.18  
Rom. 12.

4, 5.  
Eph. 5. 10.

20.  
1 Cor. 10.

27.  
Eph. 5, 31.

32.  
Apr. 21. 2.

stians. The first is *natural*, betwixt our *humane nature*, and *Christs divine nature*, in the person of the Word; The second is *Mystical*, betwixt our persons *absent* from the Lord, and the person of Christ, *God and Man*, into one *mystical bodie*; The third is *celestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*; these three conjunctions depend each upon other: For, had not our nature been first *Hypostatically* united to the nature of God in the *second person*, we could never have been united to Christ in a *Mystical bodie*. And if we be not in this life (though absent) united to Christ by a *Mystical Union*, we shall never have Communion of *glory* with him in his *heavenly presence*.

The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us, and by our *Faith* (stirred up by the same *spirit*) apprehending Christ again. Both  
which

which Saint *Paul* doth most lively exprefs; \* *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* How can he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this Union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desire of our souls* drawn by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holiness.

From this *Communion with Christ*, there follow to the faithfull many unspeakable benefits.

As first, Christ took by \* *imputation* all their finnes and guiltiness upon him, to satisfie *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his righteousness in this life, and all his right unto eternal life, when this is ended; and counterth all the good or ill

\* Philipp.  
3. 12.

\* 2 Cor.  
13. 2.  
Rom. 4. 25  
1 Pet. 2. 15  
Phil. 3. 9.

*a* Mat. 25.  
35.

*b* Acts 9. 4  
Mat. 25.  
45.  
Zac. 2. 8.

*c* Eph. 4. 5  
Rom. 8. 29

*d* 2 Cor.  
3. 18.  
Joh. 15. 5.  
Joh. 1. 10.

*e* 2 Cor. 8.  
3. 4, 6, 7, 19

that is done unto us, as done unto his <sup>a</sup> own person.

Secondly, there floweth from <sup>b</sup> *Christs nature* into our nature, united to him, the lively spirit and breath of grace, which reneweth us to a spiritual life, and so sanctifieth our minds, wills, and affections, that we daily grow more and more conformable to the <sup>c</sup> *Image of Christ*.

Thirdly, he bestoweth upon them all saving grace, necessary to attain eternal life; as the sense of Gods love, the <sup>d</sup> assurance of our election, with regeneration, justification, and grace to do good works, till we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the <sup>e</sup> *undefiled members* of Christs holy body, and to beware of all uncleanness, and filthiness; knowing, that they live in Christ, or rather, that *Christ liveth in them*. From this Union with Christ (sealed unto us by the Lords Supper) Saint Paul draweth arguments to withdraw the Corinthians from



from the pollution both of *Idolatry*,  
1 Cor. 10. 16. and *Adultery*, 1 Cor.  
16. 15, 16.

Lastly, from the former Com-  
munion 'twixt *Christ* and *Christi-  
ans* there flows another Com-  
munion 'twixt *Christians among  
themselves*: Which is also lively re-  
presented by the Sacrament of the  
*Lords Supper*, in that the whole  
Church being *many*, do all com-  
municate of *one* bread in that holy  
action; *"We being many are one bread  
and one body*; for we are all partakers  
of that one bread; that is, the bread  
which we eat in the Sacrament, is  
but *one*, though it be confected of  
*many* grains; so all the faithfull,  
though they be *many*, yet are they  
but *one mystical body* under *one head*,  
which is *Christ*. Our Saviour  
prayed <sup>b</sup> *five times* in that prayer  
which he made after his last Sup-  
per, that his Disciples might be  
*one*, to teach us at *once*, how much  
this *Unity* pleaseth him. This *Union*  
betwixt the faithfull, is so *ample*,  
that no distance of place can part it;

a 1 Cor.  
10. 17.

b Joh. 17.  
11, 21, 22,  
24, 26.

\* 1 Cor. 4  
13.

\* Eph. 4. 5

\* Rom. 5

\* Tit. 3. 5.

\* Eph. 4. 5

1 Cor. 10. 7

1 Cor. 11.

33.

\* Col. 1.

18, and

22.

\* Act. 4. 32

so strong, that death cannot dissolve it; so durable, that time cannot wear it out; so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of souls* is termed the \* *Communion of Saints*, which Christ effecteth by six special means. First, by governing them all by \* *one* and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *own* \* *love* into all their hearts. Fourthly, by \* *regenerating* them all by *one* and the same *Baptisme*. Fifthly, by \* *nourishing* them all with *one* and the same *spiritual food*. Sixthly, by being *one* \* *quickning Head* of that *one* body of his Church, which he reconciled to God *in the body of his flesh*. Hence it was, that the multitude of believers \* *in the primitive Church*, were of *one heart*, and *one soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to love one another, seeing they are all *members*

bers of the same holy, and mystical Body, whereof Christ is Head. And therefore they should have all a Christian sympathie, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

Of the fourth End of the  
Lords Supper.

4. To feed the souls of the faithful in the assured hope of life everlasting: For the Sacrament is a sign, and a pledge unto as many as shall receive the same according to Christs institution; that he will according to his promise, by the virtue of his crucified body, and blood, as verily feed our souls to life eternal, as our bodies are by Bread and Wine nourished to this temporal life. And to this end Christ in the action of the Sacrament, \* really giveth his very Body and Blood to every faithful Receiver. Therefore the Sacrament is called the \* Communion of the body

\* Audio quid verba sonent: neque enim mortis tantum ac resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit, concludo realiter, hoc est, verè nobis in cæna dari christi corpus, ut sit animis nostris in cibum salutarem, Calv. in Com. in 2 Cor. II. vers. 25.  
\* 1 Cor. 10. 16.

a Quod se  
nobis com-  
municat, id  
sit arcana  
Spiritus  
Sancti vir-  
tute, que  
res locorum  
distantia  
sejunctas,  
ac procul  
dissitas, non  
modo eg-  
regre, sed  
conducere  
in unum  
potest. Cal.  
in 1 Cor.  
II. 27.

b Hæc (sc.  
corpus &  
sanguis Do-  
mini) ac-  
cepta atque  
hausta id  
efficiunt ut

& nos in Christo, & Christus in nobis sit. Hil. 8. de  
Trin Jam corpus Christi meo corpori sociatum est, & san-  
guis ejus meas ornauit genas. B. Agnet. dict. apud Amb.

Christians

and blood of the Lord. And<sup>a</sup> com-  
munication is not of *things absent*  
but *present*: neither were it the  
*Lords Supper*, if the *Lords Body*  
and *Blood* were not *there*. Christ  
is verily present in the Sacrament  
by a *double Union*: whereof the  
first is *spiritual*, 'twixt Christ, and  
the *worthy Receiver*; the second is  
*Sacramental*, 'twixt the *Body* and  
*Blood* of Christ, and the *outward*  
*signes* in the Sacrament. The for-  
mer is wrought by means that the  
*same holy Spirit*, dwelling in *Christ*  
and in the *Faithfull*,<sup>b</sup> incorpora-  
teth the Faithful, as Members un-  
to Christ their Head, and so makes  
them one with Christ, and parta-  
kers of all the *Graces*, *Holiness*,  
and *eternal Glory* which is in him;  
as sure, and as verily as they hear  
the *words of the promise*, and are  
partakers of the outward signes of  
the holy Sacrament. Hence it is,  
that the *will* of Christ is a true

Christians *will*; and the Christians *life is Christ, who liveth in him, Galatians 2. verse 20.* If you look to the things that are united, this Union is *essential*; if to the *truth* of this Union, it is *real*; if to the *manner* how it is wrought, it is *spiritual*. It is not our Faith that makes the Body and Blood of Christ to be present, but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but receive, and *apply* unto our souls those heavenly graces which are offered in the Sacrament.

The other being the *Sacramental Union*, is not a *Physical*, or *Local*, but a *spiritual* conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood of Christ*, in the act of receiving; as if by a *mutual relation*, they were but *one*, and the *same thing*. Hence it is, that in the same  
\* instant of time that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*,

\* *Corpus non adesse cum pane æque, id est, simul loco, sed òpus, id est, simul tempore.*

<sup>a</sup> *Quum  
cena cœle-  
stis sit  
actio, mini-  
me absur-  
dum est  
Christum in  
cœlo ma-  
nentem à  
nobis reci-  
pi, Calv. in  
1 Cor. 11. 25  
<sup>b</sup> Fidem  
mitte in  
cœlum &  
tum in ter-  
ris tanquã  
presentem  
tenuisti,  
Aug. Epi.  
11. 25.  
Fidem cum  
dico, non  
intell go  
quamlibet  
opinionem,  
sed fidu-  
ciam qua  
quum audis  
panem tes-*

he eateth also with the mouth of his Faith, the very *Body* and *Blood* of Christ. Not that <sup>a</sup> Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his minde unto Christ, not by any *local mutation*, but by a devout *affection*; so that in the holy <sup>b</sup> contemplation of Faith, he is at that *present with Christ, and Christ with him*. And thus believing and meditating how Christ his Body was crucified, and his precious Blood shed for the remission of his sinnes, and the reconciliation of his Soul unto God; his Soul is hereby *more effectually fed* in the assurance of Eternal life, than Bread and Wine can nourish his Body to this temporal life. There must be therefore of necessity in the Sacrament, both the outward signes to be *visibly* seen with the *Eyes* of

*seram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant; corpus quod nequaquam cernis spirituale esse tibi alimentum, vimque ex Christi carne virificam in nos per spiritum diffundi, Calv. ibid.*

the body, and the Body and Blood of Christ to be *spiritually discerned* with the *Eye of Faith*. But the form how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our union, Saint Paul termes a \* great Mystery, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying Signs, but such as wherewith Christ doth indeed exhibit and give to every worthy Receiver \* not onely his divine virtue and efficacy, but also his very Body and Blood, as verily as he gave to his Disciples the Holy Ghost by the sign of his sacred Breath; or health to the diseased by the Word of his mouth, or touch of his hand, or garment. And the apprehension by Faith is more forcible than the exquisitest comprehension of Sense or Reason. To conclude this point; this holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the

\* Eman-

\* Eph. 5. 32  
\* Ego tunc  
nos demum  
participari  
Christi bonis  
agnosco  
postquam  
Christum  
ipsum obtinimus.  
Obtinetur non  
tantum  
quum pro  
nobis factum  
fuisse,  
victimam  
credimus:  
sed dum in  
nobis habitat  
dum  
ejus sumus  
membra, ex  
carne ejus,  
dum in unam  
denique  
substantiam  
(ut loquar)  
cum  
ipso coallescimus.  
Calv. ibid.



\* Luke 24

30, 31.

a 1 Cor. 13

b 1 Sam.

14. 27.

c Judg. 7.

13.

d 1 Kings

18. 6, 7.

e Psal. 78.

24, 25.

Numb. 16.

25.

f Joh. 6.

32, 39, 50.

g Joh. 6.

51, 58.

h 1 Joh. 6.

34.

\* *Emanites*, that they *knew Christ*.This is that *Lordly Cup*, by whicha *we are all made to drink into one Spirit*. This is that *Rock flowing*with <sup>b</sup> *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the mouth of*Faith*. This is that <sup>c</sup> *Barley Loaf*, which *tumbling from above*, strikes down the tents of the *Midianites* of infernal darkness. *Elias Angelical* <sup>d</sup> *Cake* and *water* preserved himfourty daies in *Horeb*; and <sup>e</sup> *Manna* (*Angels food*) fed the *Israelites*fourty years in the *Wilderness*: but this is that <sup>f</sup> *true Bread of life*, andheavenly *Manna*, which if we shall *duly eat*, will nourish our souls *for**ever unto life & eternal*. How then should our souls make unto *Christ*that *request* from a *spiritual desire*, which the *Capernaïtes* did from a*carnal motion*? <sup>h</sup> *Lord*, evermore *give us this Bread*.

*The fifth End of the  
Lords Supper.*

5. To be an assured pledge unto

us of our resurrection. The Resurrection of a Christian is two-fold. First, the <sup>a</sup> spiritual Resurrection of our soules, in this life, from the death of sinne, called the first Resurrection; because that by the Trumpet-voyce of Christ, in the Preaching of the Gospel, we are raised from the death of sinne to the life of grace: <sup>b</sup> Blessed and holy is he (saith Saint John) who hath part in the first Resurrection; for, on such the second death hath no power. The <sup>c</sup> Lords Supper is both a mean and a pledge unto us of this spiritual, and first Resurrection. <sup>d</sup> He that eateth me, even he shall live by me. And then we are fit Guests to <sup>e</sup> sit at the Table with Christ, when, like Lazarus, are we raised from the death of sinne, to newness of life.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved; for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth

a Joh. 5.  
25.  
Rom 6. 4.  
5, 12.

b Apoc. 20  
6.

c Hinc ap-  
pellos  
sacramen-  
tum bap-  
tismi ap-  
pellatur  
Salus; Sa-  
cramentum  
vero Do-  
mini cor-  
poris V. 12.  
Aug lib. 1.  
de peccato-  
rum meri-  
tis, c. 12.  
1 Joh. 6.  
57.  
e Joh. 17.  
2.

\* 1 Sam. 3.

\* Psal. 108

I.

\* Acts 9.9.

\* Apoc. 3 1

\* Joh. 6.

swereth, with *Samuel*, \* *Here I am, speak, Lord, for thy servant heareth;* And with *David*, \* *O God, my heart is ready;* and with *Paul*, \* *Lord what wilt thou have me do?* Then surely thou art raised from the death of sinne, and hast thy part in the first *resurrection*: but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were, against thy will, to do the works of *Piety*, &c. then surely thou hast \* *but a name that thou livest, but thou art dead,* as Christ told the *Angel* of the Church of *Sardis*; and thy soul is but as salt to keep thy body from stinking.

Secondly, the *corporal resurrection* of our bodies at the last day, which is called, the *second resurrection*, which freeth us from the first death. \* *He that eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him up at the last day:* For this Sacrament signifieth, and  
 sealeth

sealeth unto us, that *Christ dyed and rose again for us, and that his \* flesh quickneth, and nourisheth us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day.* For seeing our *head* is risen, all the *members* of the body shall likewise surely rise again: For how can those bodies which (being the *weapons of righteousness*, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6. 19. and *members of Christ*) have been † fed and nourished with the *Body and Blood of the Lord of life*, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried, and

\* Hinc panis & vinum à verberibus nominantur symbola resurrectionis. Con. Nicen. Joh. 6. 51. Caro christi non in sese, sed in verbo ipsi hypostaticè unito vivifica est, Cyr. in Joh. 10. 13 Et quia est proprio caro verbi

cuncta vivificantis, Synod. Eph. Directa fide ad Reginas. Vivificat. 1. Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium. 2. Ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem perungere, nisi carne illa Christi meditante, & quatenus carni illi quasi membra sumus inserti. Caro non prodest, Joh. 6. 63. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. † Quid modo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 34.

laid.

a Isa. 26.  
19, 20.

b christi  
resurrectio  
in qua no-  
stra inui-  
tur, com-  
munis re-  
surrectionis  
Fide iusto  
e<sup>3</sup>. Theod.  
c Mortuum  
esse chri-  
stum etiam  
Paganis  
credant :  
resurrex-  
isse vero  
probat  
Fides est  
christiano-

rum l. 19. con. Faust. c. 19. Tota fiducia Christiano-  
rum est resurrectio mortuorum. Tert. lib. 5. de resur-  
rect. Carn. d Κύρις ἀνέστη, ὁ θεὸς ἀνέστη.

laid to sleep in the *L O R D*. And their *burial places* are termed, the <sup>a</sup> *beds and dormitories of the Saints*. The Reprobate shall arise at the last day; but by the Almighty power of Christ, as he is *Judge*, bringing them as Malefactors out of the Goal to receive their sentence, and deserved execution: but the Elect shall arise by virtue of *Christ's Resurrection*, and of the Communion which they have with him, as with their *Head*. And his resurrection is the <sup>b</sup> *cause*, and assurance of ours. The <sup>c</sup> *Resurrection* of Christ, in a Christians peculiar Faith: the *Resurrection* of the dead, is the *Child of Gods* chiefest confidence. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: <sup>d</sup> *The Lord is risen*; and the other would answer; *True, the Lord is risen indeed*.

The

*The sixth End of the Lords  
Supper.*

6. To seal unto us the assurance of everlasting life. Oh, what more wished or beloved than life? Or what do all men naturally more either fear or abhor than \* death? Yet is this first death nothing, if it be compar'd with the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thyself to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, † That if any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world. He therefore who duly eateth of this holy Sacrament, may truly say, not onely *Credo vitam aternam*, I believe life everlasting, but also, *Edo vitam aternam*, I eat life everlasting. And indeed this is the true tree of life, which GOD hath planted in the midst of the Paradise of the Church

\* *Omnium  
terribilium  
terribilissi-  
mum mors,*  
Arist.

† Joh. 6.  
51.

*a* Apoc. 2.  
7.

*b* Apoc. 2.  
6.

*c* *Milites  
sacramento  
crant jura-  
ti & ob-  
strieti ad  
præstan-  
dum soli  
Imperatoris  
fidelitatem  
& obedi-  
entiam.*

*Church*, and whereof he hath promised to <sup>a</sup> *give every one that overcometh, to eat*. And this tree of life by infinite degrees excelleth the tree of life that grew in the *Paradise of Eden*; for that had his root in the earth, this from heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The <sup>b</sup> *leaves of this Tree heal the Nations* of believers, and yet yield *every moneth a new manner of fruits*, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, *once every moneth*, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh End of the  
Lords Supper.*

7. To bind all *Christians*, as it were by an <sup>c</sup> *oath of fidelity*, to serve the one onely true God, and to admit



admit no other propitiatory sacrifice for sinnes, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifice of the Law, and effected eternal redemption, and righteousness for all believers; and so to remain for ever a publick mark of profession, to distinguish Christians from all Sects, and false Religions. And seeing that in the *Mass* there is a *strange Christ* adored, not he that was born of the *Virgin Mary*, but one that is made of a *Wasser-Cake*; and that the offering up of this *Bread* God is thrust upon the Church, as a propitiatory sacrifice for the quick and the dead; all true Christians upon the danger of wilful perjury before the Lord chief Justice of Heaven and Earth, are to detest the *Mass*, as the Idol of indignation, which is most derogatory to the all-sufficient world-saving merits of Christs death, and Passion: For by receiving the Sacrament of the *Lords Supper*, we all swear that all real Sacrifices are

are ended by our Lords death, and that his *body* and *blood* once crucified and shed, is the *perpetual food*, and nourishment of our Souls.

2. *How to consider thine own unworthiness.*

**A** Man shall best perceive his own *unworthiness*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast *omitted*, and what vices thou hast *committed*, contrary to *every one* of the *Commandments*; remembring that without *\* repentance*, and *Gods mercy* in Christ, the *curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods *Commandements*. And having taken a *due survey* both of thy sins, and miseries, retire to some secret place,

\* Deut. 27.  
26.  
Gal. 3. 20.

place, and there putting thy self in the sight of the Judge as a guilty Malefactor standing at the Bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheeks with thy tears, confess thy sinnes, and humbly ask him mercy and forgiveness, in these, or the like words.

*An humble Confession of sinnes, to  
be made unto God before the  
receiving of the holy  
Communion.*

O GOD, and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which \* I have committed against heaven, and against thee, I am ashamed of my self, and confusion seems to cover my face as a veile; for, which of thy Commandments have I not transgressed? O Lord I stand here guilty of the breach of all thy

\* Luke 15.

<sup>a</sup> *The first Commandment.*

Deut. 6. 5.

Mat. 12.

37. 38.

<sup>b</sup> Lev. 19

14.

Psal 38. 8.

<sup>c</sup> *The second Commandment.*

Deut. 12.

32.

Mat. 15. 9.

<sup>d</sup> Gal. 3. 1.

<sup>e</sup> *The third Commandment.*

Phil. 2. 10.

Eccl. 4. 17.

1 Kings

19. 10.

Jer. 5. 20.

<sup>f</sup> *Here confess thy rash and false swearing.*

thy holy Lawes. For the love of my heart hath not so intirely cleaved unto thy <sup>a</sup> Majesty, as to *vain*, and *earthly* things: I have not <sup>b</sup> feared thy judgements, to deterr me from sinnes, nor trusted to thy promises, to keep me from doubting of my temporal, or from despairing of mine eternal state. I have made the rule of thy <sup>c</sup> divine worship to be *what my minde thought fit*, not what thy *Word prescribed*; finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather than to behold him <sup>d</sup> crucified in his Word & Sacrament, after his own ordinance. Where I should never use thy <sup>e</sup> name (where at all *knees do bow*) but with religious reverence; nor any part of thy worship without due preparation and zeal; I have blasphemously abused thy holy name to *rash* and <sup>f</sup> *customary oathes*; yea, I have used oathes by thy sacred name, as false covers of my filthy sins. And I have bin present at thy service oft times more

more for *ceremonie* than *conscience*, and to please men more than to please thee, my gracious God.

Where I should sanctifie thy<sup>a</sup> *Sabbath day*, by being present at *publick exercises* of the Church, and by *meditating privately* on the *word* and *works* of God, and by visiting the *sick*, and relieving of my poor *brethren*.<sup>b</sup> Alas, I have thought those holy Exercises a burden, because they hindred my *vain sports*; yea, I have spent many of thy Sabbaths in my own *prophane pleasures*, without being present at any part of thy *divine worship*.

Where I should have given all due reverence to my *Natural*, *Ecclesiastical*, and *Politick* *Parents*, I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy Ministers in such singular love<sup>d</sup> for their works sake, as I ought; but I have *taunted* at their zeal, and *hated* them because they reprov'd me justly. And I have carried my self

con-

a The fourth Com-  
mandment.  
Acts 20. 7.  
1 Cor. 16.  
1.

b Here confess thy  
travelling  
on the  
Sabbath,  
and thy  
leaving  
the holy  
exercise  
to go to-  
sporting  
or feasting

c The fifth  
Command-  
ment.

d 1 Thess.  
5. 13.  
Gal. 4. 15.

a Here confess thy disobedience to thy parents, Ministers, Magistrates, Masters, or Tutors.

b The sixth Commandment.

Prov. 19.

c Eph. 4.

1, 31.

Mat. 5. 4.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death un-

justly or cruelly.

d The seventh commandment. 1 Thess. 4. 3. &c. Rom. 6. 13. Here confess unto God thy secret pollutions, fornications, or adultery, if Satan hath so far prevailed over thee.

contemptuously against thy <sup>a</sup> Magistrates and Ministers, though I knew that it is *thine ordinance* that I should be obedient unto them.

Where I should be <sup>b</sup> slow to wrath, and <sup>c</sup> ready to forgive offences, and not suffer the Sun to go down upon my wrath, but to do good for evil, loving my very enemies for thy sake; I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy Supper.

Where I should keep my minde from all <sup>d</sup> filthy lusts, and my Body from all uncleanness; O Lord, I have defiled both, and made my heart a cage of all impure thoughts, and my minde a very Sty of the unclean Spirit. Yea the remedy which thou (Lord) hast ordained

for

for *incontinency* could not contain me within the bounds of *Chastity*; for by doting on *Beauty*, whose ground is but dust, Satan hath bewitched my flesh to lust after *strange flesh*.

Where I should have lived in <sup>a</sup> *uprightness*, <sup>b</sup> giving every man his due, being contented with mine own estate, and living conscionably in my *lawful calling*, should be ready (according to mine ability) to send and <sup>c</sup> give unto the poor, O Lord, I have by <sup>d</sup> *oppression, extortion, bribes, cavillation*, and other *indirect dealings*, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians; yea I have received and suffered Christ, where I was trusted many a time, in his *poor members*, to stand hungry, cold, and naked at my door, and hungry, cold, and naked to go away succourless as he came; and when the leanness of his *cheeks* pleaded *pitty*, the hardness of my heart would shew no *compassion*.

Y

Where-

<sup>a</sup> The eighth Commandment.

<sup>b</sup> Eph. 4.

23.

<sup>c</sup> Luke 6.

34, 35.

Lev 25.35

<sup>d</sup> Here confess if thou hast secretly stolen, or openly robbed any thing, or hast detained from any fatherless child that which is his by right.



<sup>a</sup> The ninth  
Command-  
ment.

Zac. 8. 19.

Mat. 10. 16

<sup>b</sup> 1 Cor.

13. 7.

<sup>c</sup> Mat. 1.

18, 19.

<sup>d</sup> Ps. 50. 20

Ps. 15. 3.

Here con-  
fess if thou  
hast bely-  
ed, or slan-  
dered thy  
neighbor,  
or not spo-  
ken the  
truth to  
clear his  
innocency  
when  
thou wast  
called  
thereunto.

<sup>e</sup> Tit. 1. 12.

<sup>f</sup> The tenth  
Command-  
ment.

Heb. 13. 5.

1 Tim. 6. 6.

Phil. 4.

11, 12.

Where I should have made con-  
science to <sup>a</sup> *speake the truth in simpli-*  
*city*, without any falshood, *pru-*  
*dently* judging aright, and <sup>b</sup> *charita-*  
*bly* construing all things in the best  
part, and should have defended the  
<sup>c</sup> *good name* and *credit* of my neigh-  
bour, alas (vile wretch that I am!)  
I have <sup>d</sup> *belyed* and *slandered* my fel-  
low brother, and as soon as I *heard*  
an *ill report*, I made my *tongue* the  
*instrument* of the *Devil*, to blazon  
that abroad unto others, before I  
knew the truth of it my self: I  
was so far from speaking a good  
word, in defence of his *good name*,  
that it tickled my heart in secret  
to hear one that I envied, to be  
taxed with such a blemish, though  
I knew that otherwise the graces  
of God shined in him in abundant  
measure. I made *jest*s of *officious*,  
and *advantage* of *pernicious* lyes;  
herein shewing my self a right  
<sup>e</sup> *Cretian* rather than an upright  
Christian.

And lastly (O Lord) where I  
should have rested <sup>f</sup> *fully contented*  
with

with that *portion* which thy Majesty thought meetest to bestow upon me in this *Pilgrimage*, and rejoyced in *another's* good as in my *own*: Alas, my life hath been nothing else but a *greedy lusting* after this neighbors *house*, and that neighbors *land*; yea, secretly wishing such a man dead, that I might have his *living* or *office*, coveting rather those things which thou hast bestowed on *another*, than being thankfull for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandements, from the *first* to the *last*, from the *greatest* unto the *least*; and here I stand guilty before thy judgement-seat of all the breaches of all thy Laws, and therefore lyable to thy *curse*, and to all the miseries that *justice* can powr forth upon so *curst* a creature. And whether shall I goe for deliverance from this misery? Angels blush at my rebellion, and will not help  
Y 2 me;

me: *Men are guilty of the like transgression, and cannot help themselves? Shall I then despair with Cain? or make away my self with Judas? No, Lord; for that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to thy † Throne of Grace, where mercy reigns, to pardon abounding sinnes; and out of the depth of my miseries I will cry with David for the\* depth of thy mercies. † Though thou shouldest kill me with afflictions, yet will I, like Job, put my trust in thee. Though thou shouldest drown me in the Sea of thy displeasure, with Jonas, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands: And though thou shouldest cast me into the bowels of Hell, as † Jonas into the Belly of the Whale, yet from thence would I cry unto thee: O God, the Father of Heaven; O Jesus Christ the Redeemer of the World; O Holy Ghost my Sanctifier, three Persons, and one eternal*

† Heb. 4.

\* Ps. 130. i

† Job 13.  
12.† Jonas  
3. 2.

eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine *only begotten Sonne* to dye for my finnes, that by his death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being *displeased* with her self for sinne, desireth to return to serve, and please thee in newness of life; and reach from heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the Sea of my sins and misery. Wash away the *multitude* of my finnes with the *merits* of that *blood*, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*, O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy death and passion all my finnes are so freely and fully remitted and

\* Rom. 4.  
ult.

forgiven that the curse and judgments which my sinne have deserved, may never have power either to confound me in this life, or to condemn me in the world which is to come : For my stedfast faith is, that \* *thou hast dyed for my sinnes, and risen again for my justification.* This I believe, O Lord help my unbelief. Work in me likewise, I beseech thee, an *unfeigned Repentance*, that I may heartily bewail my former sins, and loath them, and serve thee henceforth in newness of life, and greater measure of *holy devotion*; and let my soul never forget the infinite love of so sweet a Saviour, that hath layd down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my *Communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the dayes of my life in *godliness* and *piety* towards thee, and in *Christian love* and *charity* toward all my Neighbors, that living

living in thy fear, I may die in thy favour, and after death be made partaker of eternal life, through Jesus Christ, my Lord and onely Saviour, Amen.

3. *Of the means whereby thou may'st become a worthy Receiver.*

THESE means are duties of two sorts; the former respecting GOD, the latter our Neighbour. Those which respect God, are three: First, *sound knowledge*; Secondly, *true faith*; Thirdly, *unfeigned repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

\* *Sound Knowledge is a sanctified understanding of the first Principles of Religion: As first, of the Trinity of Persons in the Unity of the Godhead. Secondly, of the Creation of*

\* Heb. 6. 1,  
2.  
Joh. 17. 3.  
1 Tim. 2. 4  
2 Cor. 12.  
5.

*Man, and his Fall.* Thirdly, of the curse and misery due to sin. Fourthly, of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us. For as an house cannot be built unless the foundation be first laid, so no more can Religion stand unless it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods Will, we can neither believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in divine and spiritual matters. And yet in temporal things a man may do much by the light of nature; but in religious mysteries, the more men rely upon \* natural reason, the further we are from comprehending spiritual truth. Which discovers the fearful estate of those who receive without knowledge, and the more fearful estate of those Pastors who

\* 1 Cor. 2.

4.

Rom. 8. 7.



who minister unto them without *Catechising*.

2. *Of sincere Faith, required to make a worthy Communicant.*

*Sincere Faith* is not a bare knowledge of the Scriptures, and first grounds of Religion (for that \* *Devils* and *Reprobates* have in an excellent measure, and do believe it and tremble) but a true persuasion, as of all those things whatsoever the Lord hath revealed in his Word, so also a particular application unto a mans own soul of all the promises of mercy which God hath made in Christ to all believing sinners: And consequently, that Christ and all his merits do belong unto him as well as to any other. For first, if we have not the righteousness of Faith, the Sacrament \* seals nothing unto us, and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth cannot apprehend Christ in heaven; for as he \* dwelleth in us by Faith, so

Y 5 by

\* Jam 3. 19  
Heb. 4. 2.

\* Rom. 4.  
11.

\* Eph. 3. 17

by Faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences, that our receiving is <sup>a</sup> acceptable unto God.

<sup>a</sup> Heb. 11.

6.

Rom. 14.

23.

3. Of the unfeigned repentance requisite for a true Communicant.

<sup>b</sup> Isa. 55. 7

Eze. 33. 11.

<sup>c</sup> Act. 26.

29. and 3.

19.

<sup>d</sup> Luke 1.

74, 75.

<sup>e</sup> Heb. 2.

13, 14.

Ti. 1. 15.

<sup>b</sup> True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, <sup>c</sup> he turneth from all his known and secret sinnes, to <sup>d</sup> serve God in holiness and righteousness all the rest of his dayes. For as he that is gluttoned with meat is not apt to eat bread, so he that is stuffed with sinnes is not fit to receive Christ: And a Conscience defiled with wilful <sup>e</sup> filthiness, makes the use of all holy things, unholy unto us. Our sacrificed spotlesse Passeeover cannot be eaten with the sower leaven of malice and wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences retain the new Wine of Christs precious Blood, as our

our Saviour saith, *Mark 2.22.* We must therefore truly repent, if we will be worthy partakers.

4. *The dutie to be performed in respect of our Neighbor, is Charitie.*

*Charitie is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered: For first, without love to our neighbour, \* no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the Lords Supper was ordained is, to confirm \* Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yield to \* forgive the faults of men that have offended him.*

Thus far of the *first sort* of duties which we are to perform before we come to the Lords Table, called *Preparation.*

2. *Of*

\* Mat. 5.  
23, 24.

\* Joh. 13.  
14, 34, 35.

\* Mat. 6.  
12, 14, 15  
and 18. 35.

2. Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper called Meditation.

**T**HIS Exercise of spiritual Meditation consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a Guest at his holy Table, and how lovingly he invited thee; \* *Ho, every one that thirsteth, come ye to the water of life, &c. Come, buy Wine and Milk, without money, and without price: eat ye that which is good; let your soul delight it self in fatness. \* Take ye, eat ye: This is my body which was broken for you: Drink ye all of this; for this is my blood which was shed for the remission of your sinnes. What greater honor can be vouchsafed than to be admitted to sit at the Lords own Table? What better fare*

† Mat. 22.

1 Pet. 1.

\* Isa. 55.

1, 2.

\* Mat. 26.

26, 27, 28,

&c.

fare can be afforded, than to feed on the *Lords* own Body and Blood? If \* *David* thought it to be the greatest favour that he could shew unto good *Barzillai*, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in *Jerusalem*, how much greater favour ought we to account it, when *Christ* doth indeed feed us in the Church, at his own Table, and that with his own most holy Body and Blood?

\* 2 Sam. 33

Secondly, as † *Abraham*, when he went up to the Mount to Sacrifice *Isaac* his Son, left his servants beneath in the Valley, so when thou comest to the spiritual Sacrifice of the *Lords Supper*, lay aside all earthly thoughts and cogitations, that thou may'st wholly contemplate of *Christ*, and offer up thy *Soul* unto him, who sacrificed both his *Soul* and *Body* for thee.

† Gen. 22. 5.

Thirdly, meditate with thy self how precious and venerable is the  
body

*Body and Blood of the Son of God,* who is the Ruler of Heaven and Earth, the Lord, at whose beck the *Angels* tremble, and by whom both the *quick* and *dead* shall be judged at the last day, and thou among the rest : and how that it is he, who having been *crucified* for thy *sins*, offereth now to be received by faith into thy soul. On the other side, consider how sinfull a *creature* thou art ? how altogether *unworthy* of so holy a *Guest* ? how ill *deserving* to taste of such *sacred food*, having been conceived in *filthiness* and wallowing ever since in the mire of *Iniquity* ? bearing the name of a *Christian*, but doing the works of the *devil* ; adoring Christ with an \* *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *graceless actions*.

\* Hail  
King.

Fourthly , ponder then with what face darest thou offer to touch so holy a body with such defiled hands ? or to *drink* such *precious blood* with so lewd and lying a mouth ?



mouth? or to lodge so blessed a Guest in so unclean a stable? for if the *Bethshemites* were slain for but looking irreverently into the *Ark of the Old Testament*, what Judgement may'st thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark of the New Testament*, in which \* dwelleth all the fulness of the God-head bodily?

\* Col. 1.  
3, 9.

If \* *Uzza* for but touching (though not without zeal) the *Ark of the Covenant* was stricken with sudden death, what stroke of Divine Judgement mayest thou not fear, that so rudely, with unclean hands, dost presume to handle the *Ark of the eternal Testament*, wherein are hid all the treasures of wisdom and knowledge?

\* 2 Sam. 6.

If \* *John Baptist* (the holiest man that was born of a woman) thought himself unworthy to bear his shoes, O Lord, how unworthy is such a *prophane wretch*, as thou art, to eat his *Holy Flesh*, and to drink his *precious Blood*?

\* Mat. 3. 11.

If



If the blessed Apostle Saint *Peter*, seeing but a glimpse of Christs Almighty Power, thought himself unworthy to stand in the same *boat* with him, how unworthy art thou to sit with Christ at the same *Table*, where thou mayst behold the infiniteness of his *Grace* and *Mercy* displayed?

\* Mat. 8.8

If the \* *Centurion* thought that the *roof of his house* was not worthy to harbour so divine a Guest, what room can there be fit under thy *ribs* for Christs *holiness* to dwell in?

If the *Blood-issued* sick woman feared to touch the *Hemme of his Garment*, how should'st thou tremble to eat his *flesh*, and to drink his *all-healing blood*?

Yet, if thou comest *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sinnes affright thee; for they shall never be laid unto thy charge, and this Sacrament shall seale unto thy

thy soul, that all thy sinnes and the judgements due unto them, are fully pardoned, and clean washed away by the blood of Christ. For this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ came, \* not to call the righteous, but sinners to repentance. And he saith, that the † the whole need not the Physician, but they that are sick. Those hath Christ called, and when they came, them hath he ever helped: Witness the whole Gospel, which testifieth that not one sinner who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick soul in this Fountain of Christs Blood, and doubtless, according to his promise, Zach. 13. 1. thou shalt be healed of all thy sinnes and uncleanness. Not sinners therefore, but they who are unwilling to repent of their sinnes, are debarred this Sacrament.

Fifthly, meditate, that Christ left his Sacrament unto us as the  
chief

\* Mar. 9.

12, 13.

† Mar. 11.

28.

chief token and pledge of his love ; not when we would have made him a King, *Joh. 6. 15.* ( which might have seemed a requital of kindnesse ) but when *Judas*, and the High Priests were conspiring his death, ( therefore wholly of his meer favour. ) When *Nathan* would shew *David* how entirely the poor man loved his sheep that was killed by the rich man, he gave her ( said he ) to eat of his own morsels, and of his own cup to drink , *2 Sam. 12. 3.* And must not then the love of Christ to his Church be unspeakable , when he gives her his own flesh to eat , and his own blood to drink , for her spiritual and eternal nourishments ? If then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love again, *Pf. 116. 11.*

Sixthly, when the Minister be-  
ginneeth the holy consecration of  
the Sacrament, then lay aside all  
praying, reading, and all other  
cogitations whatsoever, and settle  
thy

thy meditations onely upon those holy *actions* and *rites*, which according to *Christs Institution*, are used in and about the holy Sacrament : For it hath pleased God ( considering our weaknesse ) to appoint those rites as meanes, the better to lift up our mindes to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting *apart Bread* and *Wine* on the *Lords Table*, and *consecrating* them by *Prayers*, and the rehearsal of *Christs Institution*, to be a holy *Sacrament* of the blessed *Body* and *Blood* of *Christ*, then meditate, how God the Father, of his *meer love* to Mankind, *set apart*, and *sealed* his onely begotten *Sonne*, to be the *all-sufficient means*, and onely *Mediator* to *redeem* us from *sin*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou seest the Minister *break* the *Bread*, being blessed, thou must meditate, that *Iesus Christ*

*Christ* the eternal Sonne of God was put to death, and his blessed *soul* and *body* (with the sence of Gods anger) *broken asunder* for thy sinnes, as *verily* as thou now seest the holy Sacrament to be broken before thine eyes; and withall call to mind the hainousness of thy sins, and the greatness of Gods hatred against the same, seeing Gods *Justice* could not be *satisfied* but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*, and looketh upon thee, whether thou hast on thee thy *\*Wedding Garment*. Think also, that all the holy *† Angels* that attend upon the *Elect* in the Church, and *\* do desire to behold the celebration of these holy Mysteries*, do observe thy reverence and behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament, and  
unto

\* Mat. 22

11.

This Wedding Garment is righteousness and true holiness.

Apo. 20.8.

Eph 4.24.

† 1 Cor.

12. 10.

Eph 5. ult.

\* 1 Pet. 1.1.

unto thee, offer this, or the like  
short Soliloquie unto Christ.

*A sweet Soliloquie to be said  
betwixt the Consecration,  
and receiving of the  
Sacrament.*

\* **I** S it true indeed, that God will  
dwell on earth? Behold, the  
Heaven, and the Heaven of Heavens  
are not able to contain thee; how much  
more unable is the soul of such a sin-  
ful Caitiff as I am to receive thee?

But seeing it is thy blessed plea-  
sure to come thus to † sup with me,  
and to \* dwell in me, I cannot  
for joy but burst out and say, *What*  
*is man that thou art mindful of*  
*him, and the Sonne of Man, that*  
*thou so regardest him?* What fa-  
vour soever thou vouchsafest me  
in the abundance of thy Grace, I  
will freely confess what I am in  
the wretchedness of my Nature.  
I am, in a word, a carnal Creature,  
whose very soul is † sold under  
fin

\* 1 Kings  
8. 27.

† Apoc. 3.  
20.

\* Joh. 14.  
23.

† Rom. 7.  
14.

\* Verse 24

\* Mat. 9.

13.

Mar. 11.

28.

sinne; a wretched man, compassed about with a \* body of death. Yet, Lord, seeing thou \* callest here I come; and seeing thou callest sinners, I have thrust my self in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither shall I go but unto thee the Physician of my Soul? Thou hast cured many, but never diddest thou meet with a more miserable patient; for I am more leproous than Gehazi, more unclean than Magdalen, more blind in soul than Bartimeus was in Body; for I have lived all this while, and never seen the true light of thy Word. My Soul runs with a greater fluxe of sinne than was the Hemorrhise issue of blood. Mephibosheth was not more lame to go, than my soul is to walk after thee in love: Jeroboam's arm was not more withered to strike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord,



Lord, and thou shalt do as great a work as in curing *them all*. And though I have *all* their *sinnes* and *sores*, yet, Lord, so abundant is thy *grace*, so great is thy *skill*, that if *thou wilt*, thou canst with a *word* forgive the *one*, and heal the *other*: And why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*, who diddest shew thy self so *willing* to redeem me, though it should cost thee *all thy heart blood*; and now offerest so graciously unto me the *assured pledge* of my Redemption by thy *blood*? \* *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so *dear a price*? It is meerly thy *mercy*; and I, \* *O Lord, am not worthy the least of all thy mercies*, much less to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest mercy that ever thou didst bestow upon those *sonnes of men* whom thou *lovest*. How might I in respect of *mine own unworthiness*, cry out for *fear* at the sight of

\* 2 Sam.

7. 11.

\* Gen. 32.

10.

a 1 Sam.  
5. 7.

b Mat. 28.  
5.

c Luke 2.  
44, 45.

d Mat. 8. 8.

of thy *holy Sacrament*, as the<sup>a</sup> *Philistins* did, when they saw the *Ark of God* come into the *Assembly*? *Woe now unto me a sinner*; but that thy *Angel* doth comfort me, as he did the woman,<sup>b</sup> *Fear thou not*, for *I know that thou seekest Jesus which was crucified*. It is thou indeed that my soul seeketh after: And here thou offerest my self unto me in thy blessed *Sacrament*. If therefore<sup>c</sup> *Elizabeth* thought her self so much honoured at thy presence in the *womb* of thy blessed *Mother*, that the *Babe* sprang in her belly for joy, how should my soul leap within me for joy, now that thou comest by thy holy *Sacrament* to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me! Indeed Lord, I confess with the faithful *Centurion*, that<sup>d</sup> *I am not worthy that thou shouldest come under my roof*: And that if thou diddest  
but

but speak the word onely, my soul should be saved: Yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakness, to seal thy mercy unto me, by thy visible sign, as well as by thy visible word; in all thankful humility my soul speaks unto thee with the blessed Virgin, <sup>a</sup> Behold the handmaid of the Lord, be it unto thee according to thy Word. <sup>b</sup> Knock thou, Lord, by thy Word and Sacraments, at the door of my heart, and I will, like the <sup>c</sup> Publican, with both my fists knock at my breast, as fast as I can, that thou mayest enter in; and if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zachens* to acknowledge, that <sup>d</sup> this day salvation is come into mine house: And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that

<sup>a</sup> Luk. 1. 38

<sup>b</sup> Apoc. 3. 20.

<sup>c</sup> Luk. 18. 23.

<sup>d</sup> Luke 19. 9.

*I may not live henceforth, but that thou mayest live in me, speak in me, walk in me, and so govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding, Amen.*

When the Minister bringeth towards thee the *Bread* thus blessed and broken, and offering it unto thee, bids thee *Take, eat, &c.* then meditate that *Christ himself* commeth unto thee, and both offereth, and giveth indeed unto thy Faith, his *very Body and Blood*, with all the merits of his death and passion, to feed thy Soul unto eternal life, as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporal life. The *Bread of the Lord* is given by the Minister, but the *Bread which is the*

*the Lord is given by Christ himself.*

When thou takest the Bread at the Ministers hand to eat it, then † rouse up thy soul to apprehend Christ by Faith, and to apply his merits to heal thy miseries: Embrace him as sweetly with thy faith in the Sacraments, as ever Simon hugged him with his arms in his swadling clouts.

† Sacramentum requirit sacramentem.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Cross, and by his unspeakable torments fully satisfying Gods Justice for thy sinnes; and strive to be as verily partaker of the spiritual grace, as of the Elemental signes. For, the truth is not absent from the Sign, neither doth Christ deceive, when he saith, *This is my Bodie*; but he giveth himself indeed to every soul that spiritually receives him by Faith: For as ours is the same Supper which Christ administred, so is the same Christ verily present at his own Supper, not by any

\* Christ calls it his body, not the sign of his body, because this Sacrament was instituted, not onely to signifie, but also to communicate the spiritual graces that they represent; and by the signes to draw our

*Papal* \* *Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the faithfull unto eternal life; not by coming down out of Heaven unto thee, but by lifting thee up from the earth unto him: According to that old saying, *Sursum corda*, lift up your hearts: And, where the carcass is, thither will the Eagles resort, Matth. 24.

When thou seest the *Vine* brought unto thee apart from the *Bread*, then remember that the *Blood of Jesus Christ* was as verily separated from his Body upon the Cross, for the remission of thy

minds to the graces signified. So *Euthymius* in Mat. 19. *Non dixit dominus, Hac sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fuserunt, qui me crucifigent. Sacramentum aliquid vobis commendat; Spiritualiter intellectum vivificabit vos. August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more doe we in the reiteration of the same Supper.*

finnes;

finnes; And that this is the *seal of the new Covenant*, which GOD hath made to *forgive all the finnes of all penitent sinners that believe in the merits of his blood-shedding*: For the Wine is not a Sacrament of *Christs blood contained in his veins*, but as it was \* *shed out of his Body upon the Cross for the remission of the finnes of all that believe in him.*

\* Mat. 26.  
28.

As thou drinkest the Wine, and powrest it out of the Cup into thy Stomack, meditate, and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy finnes are as *verily forgiven*, as thou hast now drunk this Sacramentall VVine, and hast it in thy stomach. And in the *instant* of drinking, settle thy meditation upon Christ as he hanged upon the Cross, as if like *Mary and John*, thou didst see him *nayled*, and his *Blood* running down his blessed side out of that *gastly wound*, which the *Spear* made in his *innocent heart*,

Z 3 wishing



\* If remission of sins and eternal life had been appropriated to the drinking of the real blood, doubtless *John* and *Ma y* would have made means to have drunk it : But *John* ascribes the virtue to believing that it was shed.  
\* 1 Cor. 12. 13.

wishing thy *mouth* closed to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty earth*. And yet the *actual drinking* of that *real Blood* with thy *mouth* would be nothing so \* *effectual* as this *Sacramental drinking* of that blood *spiritually* by *Faith* : For one of the *Souldiers* might have drunk that, and been still a *Reprobate*; but whosoever drinketh it *spiritually by Faith* in the *Sacrament*, shall surely have the *Remission* of his sins, and *life everlasting*.

As thou feelest the *Sacramental Wine* which thou hast drunk, *warming* thy cold stomach, so endeavour to feel the *Holy Ghost cherishing* thy soul in the joyfull assurance of the forgiveness of all thy sinnes, by the merits of the blood of *Christ*. And to this end God giveth every faithfull soul, together with the *Sacramental Blood*, the *Holy Ghost to drink* : \* *We are all made to drink into one Spirit*. And so lift up thy

thy mind from the contemplation of Christ, as he was \* crucified upon the Cross, to consider how he now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sinnes which thou doest daily commit against him.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signes* do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance, so by the operation of Faith, and the Holy Ghost, thou mayest become one with Christ, and Christ with thee, and so mayest feel thy Communion with Christ confirmed and increased dayly more and more; That as it is \* impossible to separate the Bread and Wine digested into the blood and substance of thy body; so it may be more

\* Rom. 8.  
34.  
Heb 7. 25  
and 9. 24

\* 1 Cor. I  
17.  
unus est  
panis com-  
muni no-  
tione Sa-  
cramenti,  
non autem  
necessario  
unus nu-  
mero.

unpossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, as the Bread of the Sacrament, though conſected of many *grains*, yet makes but one *Bread*; ſo muſt thou remember, that though all the faithfull are *many*, yet are they all but one *mystical Bodie*, whereof *Christ* is *Head*: And therefore thou muſt love every Chriſtian as thy *ſelf*, and a *member* of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, culled *Meditation*.

- 
3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

**T**He duty which we are to perform after the receiving of the *Lords Supper*, is called *Action*, or *Practice*; without which  
all

all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties :

First, such as we are to perform in the *Church* ; or else , after that we are gone *home*.

Those that we are to performe in the *Church* , are either *several*, from our own *soules* : or else , *jointly* with the *Congregation*.

The *several* duties which thou must perform from thine *own soul*, are three.

First, thou must be careful ( that forasmuch as *Christ* now dwelleth in thee, therefore ) to entertain him in a *clean heart*, and with *pure affections*; for the \* *most Holy*, will be *holy* with the *holy* : For if *Joseph of Arimathea* when he had begged of *Pilate* his *dead bodie* , to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a *new tomb*, how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his *Rooms* with the odo-

\* Psal. 18.  
26.

*Sancta non  
nisi sancte  
& sanctis.*

*riserous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keep the Manna that fell in the Wilderness, what a pure heart should'st thou provide to receive this divine Manna that is come down from heaven?*

\* Luke 2.  
46.

And as thou camest sorrowing, like *Joseph and Mary*, to \* seek *Christ* in the *Temple*, so now having there found him in the *middest* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

\* Luke 15  
6.

And if the man that found but his \* *lost Sheep*, rejoiced so much, how canst thou having found the *Saviour of the world*, but rejoice much more.

Secondly, thou must offer the *Sacrifice* of a private *Thanksgiving* unto *GOD* for this inestimable grace and mercy; for as this action is *common* unto the *whole Church*, so is it *applied particularly* to *every one* of the faithful in the *Church*, and for this particular  
mercy

mercy, every soul must joyfully offer up a particular Sacrifice of *Thanksgiving*: For if the *Wise-men* rejoyced so much when they saw the *Starre* which conducted them unto Christ, and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*, and offered unto him their *Gold*, *Myrrh*, and *Frankincense*; how much more should'st thou rejoyce now that thou hast both *seen*, and *received* this *Sacrament*, which guideth thy soul unto him, where *he sitteth at the right hand of his Father in glory*? And thither lifting up thy heart, *adore* him, and offer up unto him the *Gold* of a *pure Faith*, the *Myrrh* of a *mortified Heart*, with this or the like *sweet Incense* of *Prayer* and *Thanksgiving*?

*A Praier to be said after the receiving of the Sacrament.*

**W**Hat shall I render unto thee ( O blessed Saviour ) for all these blessings which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a *Beast*, thou madest me a *Man* after thine own *Image*: When by sin I had lost both *thine Image*, and *my self*, thou didst renew in me thine *Image* by thy *Spirit*, and didst redeeme my Soul by thy *blood* again: And now thou hast given unto me thy Seal and pledge of my *Redemption*; nay, thou hast given thy self unto me, O *blessed Redeemer*. O what an inestimable *treasure of riches*, and over-flowing *Fountain of grace* hath he got who hath gained thee! No man ever touched thee by *faith* but thou didst *heal* him by *Grace*:  
for



for thou art the *Author* of *Salvation*, the *remedie* of all evils, the *medicine* of the *sick*, the *life* of the *quick*, and the *resurrection* of the *dead*. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so *vile* a Creature as I am, but that thou would'st enter thy self into my soul, there to preserve, nourish, and cherish me unto life everlasting?

If the *carcass* of the † *dead Prophet* could revive a *dead man* that touched it, how much more shall the *living Bodie* of the *Lord* of *all Prophets*, quicken the faithful, in whose heart he *dwelleth*? And if thou wilt raise my body at the *last day* out of the dust, how much more wilt thou now revive my *Soul* which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *blood*? O Lord, what could I more desire, or what could'st thou more bestow upon me, than to give me thy *bodie* for *meat*, thy *blood* for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption*?

Thou

† 1 Kings  
13. 21.

Thou Lord endured'st the pain, and I do reap the profit; I receive pardon, and thou diddest bear the punishment: Thy teares were my bath, thy wounds my weal; and the injustice done to thee satisfied for the Judgement which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O divine food, by which the Sons of men are transformed into the Sons of God! so that mans nature dyeth, and Gods Nature liveth and ruleth in us. Indeed, all Creatures wondered that the Creator should be inclosed nine moneths in the Virgins Womb, (though her Womb being replenished with the Holy Ghost, was more splendid than the Starry Firmament :) But that thou should'st thus humble thy self to dwell for ever in my heart, which thou found'st more unclean than a dung-hill, it is able to make all the Creatures in Heaven and Earth to stand amazed.

amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwel in my heart, I would to God that I had so *pure a heart* as my heart could wish to entertain thee. And who is fit to entertain Christ? or who, though *invited*, would not chuse with *Mary*, rather to kneel at thy feet, than presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwel in, yet *weeping eyes* shall never be wanting to wash thy *blessed feet*, and to lament my *filthy sinnes*: And albeit I cannot weep so many teares as may suffice to wash thy *holy feet*, yet, Lord, it is sufficient that thou hast shed *Blood* enough to cleanse my sinfull soul. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainful Pharisee* entertained thee at his *Table*, did not so much please thee, as those *teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Jeremy*, that my head were a fountain  
of

of teares, that seeing I can by no means yield sufficient thanks for thy love to me, yet I might by continual teares testifie my love unto thee. And though no man is worthy of so infinite a grace, yet this is my comfort, *That he is worthie whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among others thy choyen) worthy of this unspeakable favour, and sealed by the Sacrament the assurance of thy love, and the forgivenessse of my sinnes, O Lord, confirme thy favour unto thy Servant, and say of me as Isaac did of Jacob, <sup>a</sup> *I have blessed him, therefore he shall be blessed; and that I may say unto thee with David,* <sup>b</sup> *Thou, O Lord, hast blessed my soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to *blesse the house of Obed-Edom and all his household, whilst the Ark of the Lord remained in his house,* I doubt not but thou wilt much more bless my  
soul

<sup>a</sup> Gen. 17.  
33.

<sup>b</sup> 1 Chro.  
17. 27.

<sup>c</sup> 1 Sam. 6  
11, 12.

*soul* and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to *enter under my roof*, and to dwell for ever in my poor cottage. Bless me, O Lord, so that my sinnes may wholly be remitted by thy *Blood*, my conscience sanctified by thy *Spirit*, my minde enlightened by thy *truth*, my heart guided by thy *Spirit*, and my Will, in all things, *subdued* to thy blessed will and pleasure. Bless me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the armes, as *Jacob*, wrestling without me, but inwardly dwelling by Faith within me; surely, Lord, \* *I will never let thee go, except thou blesse me*, and give me a new name, a new heart, a new *spirit*, and strength by the power of God to prevail over sinne and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou did'st

\* Gen. 32.  
24, &c.

\*Exod. 33.  
14.

\*Cant. 8.  
6.

did'st from *Jacob*, because thy day *breaketh*, and thy grace beginneth to dawn and appear: But I from my soul, humbly with the *E-manites* entreat thee, O sweet Jesus, to *abide with me* because it *draweth toward night*: For the night of *temptation*, the night of *tribulation*, yea my last long night of death approacheth. O blessed Saviour, stay with me therefore now and ever: And \* *if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death, nor life separate me from thee. Drive me from my self, draw me unto thee: Let me be sick, but sound in thee, and in my weakness let thy strength appear: Let me seem as dead, that thou alone mayst be seen to live in me, so that all my members may be but instruments to act thy motions.* \* *Set me as a seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be onely in love with thee:*  
And

And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this *Sacrament* in thy *house of Grace*, so I may hereafter, through thy mercy, be received to \* *eat and drink at thy Table in thy Kingdome of glory*. And for thy Mercy, I do here with the four Beasts, and twenty four Elders, cast my self down before thy *Throne of Grace*, acknowledging that it is thou that hast † *redeemed me with thy blood, and that salvation cometh only from thee*; And therefore \* *unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majestic, O my Lord, and my God, for evermore*, Amen.

Thirdly, seeing *Christ* hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a † *living, holy, and acceptable sacrifice unto God*; by serving him in \* *righteousness and holiness* all thy dayes. Thus *Tertullian* wit-

\* Luke 21.  
30.

† Apoc. 5.  
9.

\* Apoc. 7.  
10, 11, 12.

† Rom. 11  
1.

\* Luke  
17. 5.



a Mat. 26. 1  
Which is  
probable  
to have  
been the  
123. Psal.  
1 Cor. 16. 1  
Rom. 15.  
25.

b Qui co-  
piosiore  
sunt, &  
volunt, pro  
arbitrio  
quisque suo  
quod visum  
est, contri-  
buunt, &  
quod ita  
colligitur,  
apud præ-  
positum  
deponitur,  
atque inde  
ille opitu-  
latur pu-  
illis &  
viduis, &  
qui propter  
morbum  
aut ali-

quam aliam causam egent, &c. Justin. Martyr. Apo-  
log. 2. c. Ἀγάπην. Lucrum est pietatis nomine facere  
sumptum. Tert. Apo. adv. Gen. c. 39.

witnesseth that in his time a Chri-  
stian was known from another man,  
onely by the holiness and upright-  
ness of his life.

2. Of the duties which we are  
to do after the Communion  
jointly with the Con-  
gregation.

THE duties to be performed  
jointly with the Church, are  
three. First, *publick Thanksgiving*,  
both by *Praiers* and *singing of*  
*Psalms*: thus <sup>a</sup> Christ himself and  
his Apostles did. Secondly, *Join-*  
*ing with the Church*, <sup>b</sup> in giving  
(every man according to his abili-  
ty) towards the relief of the poor.  
This was the manner of the *Primi-*  
*tive Churches*, to make *Collections*,  
and <sup>c</sup> *Love-Feasts* after the *Lords*  
*Supper*, for the relief of the poor  
Christians. Thirdly, when thanks  
and praise is ended, then with all

reverence

reverence to stand up, and to receive the  *blessing of God*, by the mouth of his  *Minister*, and to receive it, as if thou diddest hear  *God himself* pronouncing it unto thee from Heaven. For by  *their \* blessing God doth bless his people.* \*

Thus far of the duties to be practised in the Church.

The duties which thou art to practise  *after* that thou art departed  *home*, are three. First, to  *observe diligently* whether thou hast  *truly received* Christ in the Sacrament: Which thou mayst thus easily perceive; for  *seeing his flesh is meat indeed, and his blood is drink indeed*, and that he is so  *full of grace*, that no man ever touched him by  *faith*, but he received  *virtue* from him; it cannot passibly be that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins, and filthiness: For if the  *\* Hemorrhoe* that did but touch his  *garment*, had her  *bloody issue*, that continued so long  *forthwith* stanch'd; how much more

\* Numb. 6.  
23, 27.  
Joh. 6. 56.

\* Mat. 5.  
20.

more will the *bloody issue of thy sin* be stench'd, if thou then hast truly eaten and drunk the very *flesh and blood of Christ* ? But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truly touch'd Christ* ?

Secondly, seeing thou hast now *reconciled* thy self to God, and *renewed* thy Covenant, and *vowed* newness and amendment of life, thou must therefore have special care, that thou doest not yield to commit thy *former sins* any more ; knowing that the \* *unclean spirit*, if ever he can get into thy soul again, after that it is *swept and garnished*, he will enter forcible possession with *seven other Devils* worse than himself ; so that the end of that man shall be worse than his beginning. Be ye not therefore like the dog that \* *returns to his vomit*, or the washed sow that wallows in the mire again ; And return not to thy malice, like to the *Adder*, who laying aside her poison while she drinks, takes it up again when she hath done : But when

\* Mat. 12.  
24, &c.

\* 2 Pet. 2.  
22.

when either the *Devil* or thy *flesh* shall offer to tempt and move the to relapse into thy former sins, answer them as the *Sponse* doth in the *Canticles*, <sup>a</sup> *I have put off my coat* (of my former corruption) *how shall I put it on? I have washed my feet, how shall I defile them again?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager desire of receiving it <sup>b</sup> oftner again; for the *Body of Christ* as it was <sup>c</sup> anointed with the *Oyl* of gladness above his fellows, so doth it yield a sweeter savour than all the *Ornaments* of the world; the *fragrant smell* whereof allureth all souls, who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again:

<sup>d</sup> *Because of the savour of thy good Ointment, therefore do the Virgins love thee.* <sup>e</sup> *O taste therefore often & see how good the Lord is, saith David.* This is the *Commandment* of

<sup>a</sup> Can. 5. 3.  
<sup>b</sup> Scio Romanam hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. Quotidie communionem Eucharistiae percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug. (vel potius Genadius)

lib. de Eccl. Dogm. cap. 53. <sup>c</sup> Psal. 45. 7. Heb. 1. 9. <sup>d</sup> Cant. 1. 3. <sup>e</sup> Psal. 34. 8.

Christ

*Christ himself, Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindfull, and thankfull for his death: For as oft as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death until he come. And let this be the chief end whereunto both thy receiving and living tendeth; that thou mayst be a holy Christian, \* zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayst be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.*

\* Tit. 2.  
12, 14.

Thus far of the manner of glorifying God in thy life.

*Now followeth the Practtice of Piety, in glorifying God in the time of sickness, and when thou art called to dye in the LORD.*

**A**S soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

† Job 5.6.

I. That \* misery commeth not forth

forth of the dust; neither doth afflictions spring out of the earth. Sickness comes not by hap or chance, (as the <sup>a</sup> Philistims supposed that their Mice and Emroids came) but from mans wickedness, which as sparkles breaketh out. <sup>b</sup> Man suffereth (saith Jeremiah) for his sins: <sup>c</sup> Fools (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince, <sup>d</sup> If the spirit of him that ruleth rise up against thee, leave not thy place, for gentleness pacifieth great sins: So counsel I thee to deal with the Prince of Princes; if the spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair; for repentance pacifieth great sins: And <sup>e</sup> who-soever returneth in his afflictions to the Lord God of Israel, and seeks him, he will be found of him.

2. <sup>f</sup> Shut to thy Chamber door, <sup>g</sup> Examine thine own heart upon thy bed; <sup>h</sup> Search and try thy ways.

A a

Search

<sup>a</sup> 1 Sam. 6. 9.

<sup>b</sup> Lam. 3. 39.  
<sup>c</sup> Psal. 107 17.

<sup>d</sup> Eccl. 10. 4.

<sup>e</sup> 2 Chro. 15. 4.

<sup>f</sup> Mat. 6. 6  
<sup>g</sup> Psal. 4. 4.  
<sup>h</sup> Lam. 3. 40.

+ Josh. 7.  
16, &c.

Search as diligently for thy capital sin, as \* *Jeshua* did for *Achan*, till thou finde it. For albeit God, when he beginneth to chasten his Children, hath respect to *all* their sinnes, yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some *one* grievous sin, wherein they have lived without repentance.

3. When thou hast thus considered all thy sinnes, put thy self before the Judgement Seat of God, as a Felon or Murtherer standing at the Bar of an earthly Judge; and with grief and sorrow of heart *confess* unto God all thy known sinnes, especially thy capital offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the  
\* *time, place, and manner* how they were committed, as may most serve to aggravate the *hainousness* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy

\* Prov. 28.  
38.



thy self before the righteous Judge of Heaven and Earth, guilty of eternal death and damnation, for those thy hainous sinnes and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the \* Foot-stool of his Throne of Grace; assuring thy self, that whatsoever the \* Kings of *Israel* be, yet the God of *Israel* is a merciful God; And cry unto him from a penitent and a faithful heart, for mercy and forgiveness, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou mayest do in these, or the like words.

\* Pl. 99. 5.  
Heb. 4. 20.

\* 1 Kings  
20. 31.

*A Prayer when one begins  
to be sick.*

**O** Most righteous Judge, yet in  
Jesus Christ my Gracious

\* Job 3.

25.

† Hab. 8. 2

*Father* ; I wretched sinner do here return unto thee ( though driven with *pain* and *sicknesse* ) like the *Prodigall child* with *want* and *hunger*. I acknowledge that this *sicknesse* and *pain* comes not by *blind chance* or *fortune*, but by thy *divine providence*, and *special appointment*. It is the *stroak* of thy *heavy hand*, which my *sinnes* have justly deserved; and \**the things that I feared*, are now *fallen upon me*. Yet I do well perceive, that † *in wrath thou remembrest mercy*, when I consider how many, and how hainous are my *sinnes*, and how few, and easie are thy *corrections*. Thou mightest have stricken me with some fearful and suddain death, whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy*, and so I should have *perished* in my *sinns*, and have been for ever *condemned* in *Hell*.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest  
Children

Children whom thou best lovest : giving me (by this sicknesse) both warning, and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any *sign* of thy wrath, or hatred, but as an assured *pledge* and token of thy favour and loving kindness, whereby thou doest with thy temporal Judgements, draw me to † *judge my self*, and to repent of my wicked life, that I should not be condemned with the godless, and unrepentant world. For thy holy Word assures me, that \* *whom thou lovest, thou thus chastenest*; and that *thou scourgest every son that thou receivest*: That if I endure thy chastening, thou offerest thy self unto me as unto a son; and that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are Bastards and not sons, and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of good-

† 1 Cor.  
11. 13.

\* Heb. 12.  
6, 7, &c.

ness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity; and now being provoked by my sinnes and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction?

v Ez. k. 19  
45.

I confess, Lord, that thou doest justly afflict my *Bodie* with sickness, for my *Soul* was sick before of long prosperity, and surfeited with ease, peace, plenty, and fullness of bread. And now, O Lord, I lament, and mourn for my sins,\* *I acknowledge my wickedness, and my iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, voyd of all goodness by nature, and *full* of evil by sinfull custome! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the *goodness* of thine own nature, than the

the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which believe in him, <sup>a</sup> *Have mercy upon me according to the multitude of thy mercies; turn thy face away from my sins, and blot out all mine iniquities:* <sup>b</sup> *Cast me not out of thy presence, neither reward me according to my deserts:* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? <sup>c</sup> *But thou, O Lord, art the helper of the helpless, and in thee the fatherless findeth mercy:* for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Blood, especially those finnes, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me <sup>d</sup>. And seeing that of thy

a Ps. 51. 1.  
Verse 11.

b Ps. 25. 7.

c Hos. 14.  
14.

d Here  
name that  
sin which  
most trou-  
bleth thy  
conscience

\* Mat. 3.  
17.

† Eph. 5  
16.

love thou diddest lay down thy life for my ransome, when I was thine enemy: Oh, save now the price of thine own Blood, when it shall cost thee but a *smile* upon me, or a gracious appearance in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is *\* well pleased* with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me, and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *† redeem the time*, which heretofore I have so lewdly and prophanely spent. And to the end  
that

that I may the sooner, and the easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee, by thy divine providence, to such a *Physician* and *helper*, as that (by thy blessing upon thy *means*) I may recover my former health and welfare again: And, good Lord, vouchsafe that as thou hast sent this *sickness* unto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy *School*, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so *humbled* at the one, that I *despair* not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfecti-



\*Jam. 1. 17  
Joh. 3. 27.

† 1 Cor.  
10. 13.

ons, and that by nature I am angry and froward under every cross and affliction: O Lord, who art the \* *giver of all good gifts*, arme me with patience to endure thy blessed will and pleasure, and of thy mercy † lay no more upon me than I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meeknesse, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them; and that they may likewise see in me such good examples of *Patience*, and hear from me such godly lessons of *Comforts*, as may be arguments of my Christian Faith and Profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction or sickness. I know, ☉ Lord, I have deserved to dye, and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy

thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal decree, appointed by this <sup>a</sup> sickness to call for me out of this transitory life, I resign my self into *thy hands*, and holy pleasure; *thy blessed Will be done*, whether it be by life, or by death. Only I beseech thee of thy Mercy forgive me all my sinnes, and prepare my poor soul, that by a *true faith*, and *unfeigned repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the <sup>b</sup> *hearer of Prayer*, *hear thou in Heaven this my Prayer*; and in this extremity grant me these requests; not for any *worthinesse* that is in me; but for the *merits* of thy beloved Sonne *Jesús*, my onely Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant <sup>c</sup> *whatsoever wee shall ask of thee in his Name*.

*a* Psal. 31.

*b* Ps. 65. 2.  
1 King.  
39. 8.

*c* Joh. 16. 2.

*Name.* In his Name therefore, & in his own words I conclude this my imperfect Prayer, saying; *Our Father which art in Heaven; Hallowed be thy name, &c.*

Having thus reconciled thy self unto God in Christ :

† Ha. 38 1

1. Let thy next care be to † *set thy house in order*, as *Isaiah* advised King *Ezechias*, making thy last *Will and Testament* ( if it be not already made :) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, *publish* it before witnesses, that ( if God call for thee out of this life ) it may stand in force and unalterable, as thy *last Will and Testament*, and so deliver it *locked*, or *sealed* up in some *Box*, to the keeping of a faithful friend, in the presence of honest witnesses.

2. But making thy *Testament*, take a *Religious Divines* advice, how to bestow thy *benevolence*; and some honest *Lawyers* counsel to continue it according to *Law*.

Dispatch

Dispatch this before thy sickness doth *increase*, and thy memory *decay*; lest otherwise thy *Testament* prove a *dotement*, and so be another mans *fancie*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If GOD have blessed thee with any competent state of Wealth, make thy *Will* in thy *health time*. It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy *mind*, in freeing thee from a great trouble when thou shalt have most need of *quiet*. For when thy house is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thy *ability*, and in thy life time; that thy life may seem an *ease*, and not a *yeak* unto thee; yet  
so

so give, as that thy Children may be still beholding unto *thee*, and not *thou unto them*. But if thou keep all in thy hands whil'st thou livest, they may thank *death* and not *thee*, for the portion that thou leavest them. If thou hast no Children, and the *Lord* have blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or *pious* uses, put not over that good work to the trust of others; seeing thou seest how *most* of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a mans *life*, how much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens wills* have of late, either been quite *concealed*, and utterly *overthrown*, or by cavils and quirks of *Law frustrated*, or altered: whereas by the \* *Law of God*, the will of the dead should not be *violated*, but all his *godly intentions* *conscionably* performed and fulfilled, as in the  
sight

\* Gal. 3. 15.

Heb. 9. 17.

2 Cor. 5.

10.

Eccl. 12. 14

Rom. 2. 15

sight of God, who in the <sup>a</sup> day of the Resurrection will be a just Judge both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should be construed, as it might come nearest to the honour of God, and the *honest intention* of the Testator. But let the *vengeance* due to such unchristian deeds, light on the *Actors* that do them; not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warned by such *wretched examples*, not to <sup>c</sup> *marry* their minds to their *money*, as that they will do no good with their *goods* till death divorceth them. Considering therefore the shortnesse of thine own life, and the uncertainty of others just dealing after thy death, in these *unjust dayes*, let me advise thee (whom God hath blessed with *ability*, and an *intent* to do good) to become in thy *life time* thine own *Administrator*; make thy *own hands* thine *Executors*, and thine *own eyes* thy *Over-seers*; cause thy *lanthorn*

a 1 Cor.  
4. 5.  
Act. 31. 32

b *Voluntas testatoris magis inspicienda est quam verba l. cum viris sect. sani. c. de fidei cum ff. ad leg. Fall. § ff. ad Trebel. ubi te rogo. c. Matrimonium inter Aurum & Arcam, divorcium inter Deum & Animam. August. Felix quem faciunt aliena pericula cautum.*

a Gal. 6. 9.

Mat. 10. 42

Mat. 9. 41.

Mat. 25. 41

Luke 24.

14. and 18

22.

1 Cor. 15.

58.

Apo 14. 13

b Job 14. 5

c Job 33.

24.

d 2 King.

20. 7.

2 King. 5.

7, 8, 10.

John 9. 7.

e 2 King.

1. 2, 3.

to give her light *before thee*, and not *behinde thee*; give God the glory, and thou shalt receive of him in <sup>a</sup> *due time* the reward, which of his grace and mercy he hath promised to thy *good works*.

4. Having thus set thy *house* and *soul* in order (if the <sup>b</sup> determined number of thy dayes be not expired) God will either have mercy upon thee, and say, <sup>c</sup> *Spare him (O killing malady) that he go not down into the pit*; for *I have received a reconciliation*. Or else, his *Fatherly providence* will direct thee to such a <sup>d</sup> *Physician*, and to such *means*, as that by his  *blessing* upon their *endeavours* thou shalt recover, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto *sorcerers, wizards, charmers, or incanters* for help; for this were to <sup>e</sup> leave the *God of Israel*, and to go to *Baalzebub the God of Ekron* for help; as did wicked *Abaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy



thy *Baptism*; and be sure that God will never give a blessing by those means which he hath <sup>a</sup> accursed: but if he permit *Satan* to cure thy bodie, fear lest it tend to the damnation of thy soul. Thou art tryed; beware.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician than in the Lord, as *Ase* did, of whom it is said, that <sup>b</sup> he sought not to the Lord in his disease, but to the Physician; which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectual. Use therefore the Physician as Gods Instrument, and Physick as Gods means. And seeing it is not lawful without Prayer to use ordinary food, 1 *Tim.* 4. 4. much less extraordinary Physick (whose good effect <sup>c</sup> depends upon the blessing of God:) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these, or the like words.

<sup>a</sup> Lev. 20. 6  
Deut. 18.  
10, &c.  
1 Thes. 2.  
10.  
Lev. 13. 3.

<sup>b</sup> 2 Chro.  
16. 12.

<sup>c</sup> Isa. 1. 5, 8  
Jer. 8. 22.

*A Prayer before taking  
of Physick.*

\* 1 Sam.  
2. 6.

† 1 Sam.  
14. 14.

**O** Mercifull Father, who art the *Lord of health*, and of *sickness*, of *life*, and of *death*; who \* *killest*, and *makest alive*; who *bringest down to the grave*, and *raisest up again*; I come unto thee, as to the onely *Physician*, who canst cure my Soul from *sin*, and my Body from *sickness*; I desire neither life nor death, but refer my self to thy most holy will. For, though † *we must needs die*, and being dead, *our lives are as water spilt on the ground*, which cannot be gathered up again; yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy *blessing* upon thine own means, to the curing of the sickness, and *restitution* of their health. And now, O Lord, in this my necessity, I have, according to thine ordi-

ordinance, sent for thy servant  
( the Physician ) who hath prepared for me this Physick, which I receive as *means* sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a † *lump of dry figs*, thou didst heale *Ezechia's sore*, that he recovered; and by *seven times washing* in the river of *Jordan*, didst cleanse *Naaman*, the Syrian, of his Leprosie; and diddest restore the man that was *blind* from his birth, by \* *anointing his eyes with clay and spittle*, and sending him to wash in the *Pool of Siloam*; and by touching the hand of \* *Peters Wives Mother*, diddest cure her of her Feaver; and diddest restore the † *Woman that touched the hemme of thy garment*, from her bloody issue: So it would please thee of thine infinite goodness and mercy, to *sanctifie* this *Physick* to my use, and to give such a blessing unto it, that it may ( if it be thy will and pleasure ) *remove* this my sickness and pain, and restore me to  
health

† Isa. 38.  
21.

\* Joh. 9.  
6, 7.

\* Mat. 8.15

† Mat. 8.  
20, &c.

† Job 14.

*health and strength again. But if the*  
 † *number of those dayes which thou*  
*hast appointed for me to live in*  
*this vale of misery, be at an end,*  
*and that thou hast sent this sickness*  
*as thy Messenger, to call me out of*  
*this mortal life, then Lord let thy*  
*blessed will be done; for I submit*  
*my will to thy most holy pleasure.*  
*Onely I beseech thee increase my*  
*Faith and Patience, and let thy*  
*grace and mercy be never wanting*  
*unto me; but in the midst of all*  
*extremities, assist me with thy ho-*  
*ly Spirit, that I may willingly, and*  
*cheerfully resign up my Soul (the*  
*price of thine own blood) into thy*  
*most gracious hands and custodie.*  
 Grant this, O Father, for *Jesu*  
*Christ his sake, to whom, with thee,*  
*and the Holy Ghost, be all honour*  
*and glory both now and evermore,*  
*Amen.*

Medi-

*Meditations for the sick.*

**W**Hil'st thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children: Those are *ten*.

1. That by afflictions God may not onely <sup>a</sup> correct our sinnes past, but also work in us a deeper *loathing* of our natural *corruption*, and so prevent us from falling into many other sins, which otherwise we would commit; like a good *Father*, who suffers his tender *Babe* to scorch his finger in a *candle*, that he may the rather learn to beware of falling into a greater fire. So that the *Child of God* may say with *David*,<sup>b</sup> *It is good for me that I have been afflicted, that I may learn thy statutes*; for, <sup>c</sup> *Before I was afflicted I went astray, but now I keep thy word*. And indeed (saith Saint Paul)<sup>d</sup> *We are chastened of the Lord, because we should not be condemned*  
With

<sup>a</sup> Deus suos perculit ut emendet. Hier. Com. in Esa. l. 6. Deus calamitates infligit, non extinguere sed castigare nos cupiens. Basil. serm. 3. in diuites.  
<sup>b</sup> Psal. 119 71.  
<sup>c</sup> Psal. 119 67.  
<sup>d</sup> 1. Cor. 11. 33.

† 2 Sam.  
12. 10.  
\* Verſ. 13.

*with the World. With one croſs God maketh two cures; the chaſtiſement of ſins paſt, the prevention of ſins to come. For though the eternal puniſhment of ſin ( as it proceedeth from Juſtice ) is fully pardoned in the Sacrifice of Chriſt; yet we are not ( without ſerious judging of our ſelves ) exempted from the temporal chaſtiſement of ſinne; for this proceedeth onely from the love of God, for our good. And this is the reaſon, that when Nathan told David from the Lord, † that his ſinnes were forgiven, yet that the \* Sword ( of Chaſtiſement ) ſhould not depart from his houſe; and that his Child ſhould ſurely dye. For God, like a ſkilful Phyſician, ſeeing the Soul to be poiſoned with the ſetling of ſinne, and knowing that the reigning of the Fleſh will prove the ruine of the Spirit, miniſtreth the bitter pill of affliction, whereby the reliques of ſinne are purged; and the Soul more ſoundly cured; the Fleſh is ſubdued, and the Spirit is fan-*

sanctified : Oh the *odiousness* of sin, which causeth God to chasten so *severely* his children, whom otherwise he loveth so *dearly* !

2. God sendeth affliction to seal unto us our *Adoption*, \* for every child whom God loveth he correcteth : And he is a *Bastard* that is not corrected. Yea, it is a sure note, that where God seeth sin, and smites not, there he detests, and loves not. Therefore it is said, that he \* suffered the wicked sonnes of *Ely* to continue in their sins without correction, because the Lord would slay them. On the \* other side, there is no *sure* token of Gods fatherly love and care, than to be corrected with some *cross*, as oft as we commit any sinful crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation* : For the purest *Corn* is cleanest fanned, the finest *Gold* is ofttest tryed, the sweetest *Grape* is hardest pressed, and the truest *Christian* heaviest crossed.

3. God sendeth affliction to  
Wean

\* Heb. 12.  
6, 7, 8.

\* *Ad mala  
servantur  
non mori-  
tura mali.*  
1 Sam. 2.  
25.

\* *Namque  
favor ni-  
mius non  
est favor,  
ira sed in-  
gens : At  
favor in  
magno saepe  
dolore la-  
tet. Basil.  
Antho.  
sacr.*



\* Crebris  
tribulatio-  
nibus Eccle-  
siam suam  
Dominus  
exercet, ne  
si cuncta  
temporalia  
forte pro-  
spere cur-  
rant; inco-  
latus præ-  
sentis exilii  
delectata,  
minus  
caelestem  
patriam  
suspiret.  
Beda in  
cant.  
Mundanus  
affectus  
præsentia  
amat, tem-  
poralia cu-  
mulat, spi-  
ritualia  
negligit, &

cum totus se spargit in imis, nil potest amare de summis.  
Justin. Patriarch. de disc. monast. cap. 4. 2 Cor. 12.

mean our hearts from too much lo-  
ving this world and worldly vani-  
ties; and to cause us the more ear-  
nestly to desire and long for \* e-  
ternal life. For as the Children of  
Israel ( had they not been ill in-  
treated in Egypt ) would never  
have been so willing to go towards  
Canaan; so ( were it not for the  
crosses and afflictions of this life )  
Gods Children would not so  
heartily long, and willingly desire  
for the Kingdom of Heaven. For,  
we see many *Epicures*, that would  
be content to forgoe Heaven, on  
condition that they might still  
enjoy their earthly pleasures; and  
(having never tasted the joyes of  
a better) how loth are they to  
depart this life? whereas the \* A-  
postle ( that saw Heavens glory )  
tells us, that there is no more com-  
parison 'twixt the joyes of eternal  
life, and the pleasures of this world,  
than there is betwixt the filthiest  
dung, and the pleasantest meat;

or betwixt the stinkingest \* *dung-hill*, and the fairest *bed-chamber*. As therefore a loving nurse puts *worm-wood* or *mustard* on the breast, to make the child the rather to forsake the dug; so God mixeth sometimes \* affliction with the pleasure and prosperity of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world; and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton, and † *spurn* with *their heel* against the Lord, when *they wax fat*. For if Gods Children love the world so well, when (like a curst step-mother) she mis-useth and strikes us, how should we love this harlot if she smiled upon us, and stroaked us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) embitter with Crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh and long for *eternal life*,

B b

where

\* Phil. 3.8

\* Ne saxe-  
Et viri a-  
liqua ela-  
tione in  
hac vita  
superbiant,  
quibusdam  
tentationi-  
bus reprimuntur.  
Euch. in  
lib. Reg.  
† Deut. 32  
15.

where *fame* and everlasting *joyes* are onely to be found.

4. By affliction and sickness God exerciseth his *Children*, and the graces which he bestoweth upon them. He refineth and tryeth their <sup>a</sup> *faith*, as the Goldsmith doth his Gold in the <sup>b</sup> *Furnace*, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his <sup>c</sup> *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*; which, without this tryal, would *rust*, like *Iron* unexercised; or *corrupt*, like standing *waters*, that either have no current, or else are not <sup>d</sup> *powred from vessel to vessel*, whose taste remaineth, and whose *sence* is not changed. And rather than a man should keep still the *sence* of his corrupt nature to *damnation*, who would not wish to be changed from state to state; by

a 1 Pet. 1. 7.  
b ut igne  
purgati &  
ab admix-  
tione vitio-  
rum carna-  
lium defe-  
cati, splen-  
deant, exa-  
minata in-  
nocentie  
claritate.  
Hilar. in  
Psal. 66.  
c Schola  
lucis, scho-  
la crucis.  
Guberna-  
tor in tem-  
pestate  
dignosci-  
tur, in acie  
miles pro-  
batur; de-  
licata ja-  
ctatio, est

cum periculum non est: conflictatio in adversis, probatio  
est veritatis. Cyp. ser. 4. de Immo. d Jer. 48. 12.  
crosses;

crosses, and sickness, to *salvation*? For as the *Camomile*, which is trodden, groweth best, and smelleth most fragrant; and as the *Fish* is *sweetest*, that lives in the *saltest* waters, so those *soules* are most precious unto *Christ*, who are most exercised and afflicted with his *Cross*.

5. God sendeth afflictions to demonstrate unto the world, the *trueness* of his childrens love and service. Every *hypocrite* will serve God whilest he *prospereth* and *blesseth* him, as the Devil falsely accused \* *Job* to have done; but who (save his loving child) will love and serve him in *adversitie*, when God seemeth to be *angry* and *displeased* with him? yea and cleave unto him most inseparably, when he seemeth (with the *greatest* frown and *disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to *wound*, and *kill* as an enemy, yet then to say with *Job*, \* *Though thou Lord kill me, yet will I put my trust in thee.* The loving, and serving of  
B b 2 God

\* Job 1. 9,  
10.

\* Job 13.  
15.

God; and trusting in his mercy in the time of our *correction* and *miser*y, is the *truest* note of an unfeigned *Child* and *servant* of the Lord.

6. Sanctified affliction is a singular help to further our true conversion, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* Egypt's burdens made *Israel* cry unto God; *David's* troubles made him pray; *Hezekiah's* sicknesse made him to weep; and misery drove the *Prodigal Child* to return and sue for his Fathers grace and mercy: Yea, we read of many in the Gospel, that (by *sicknesses* and *afflictions*) were driven to come unto Christ, who (if they had *health* and *prosperity*, as others) would have (like others) neglected, or contemned their Saviour, and never have sought unto him for his saving health, and grace: For as the Ark of *Noah*, the higher it was tossed with the Flood, the neerer it mounted toward heaven; so the  
sancti-

*sanctified soul*, the more it is exercised with *affliction*, the nearer it is lifted towards God. Oh blessed is that *cross* that draweth a sinner to<sup>a</sup> come (upon the knees of his heart) unto *Christ*, to confess his own misery, and to implore his endless mercy! Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather-driven by *affliction* and *misery*.

7. Affliction worketh in us *pity* and *compassion* towards our fellow brethren, that be in distress and misery; whereby we learn to have a *fellow-feeling* of their calamities, and to *condole* their estate,<sup>b</sup> *as if we suffered with them*. And for this cause *Christ* himself would suffer, and be<sup>c</sup> *tempted in all things like unto us* (sinne onely excepted) that he might be a mercifull High Priest, touched with the feeling of our infirmities: For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Herecup-

a *Deus non delectatur pœnis nostris, sed confessionem querit erroris.*  
Alb. in Ps 41. Pœnitent.

b Heb. 13. 3.

c Heb. 4. 13. and 2. 18. and 5. 8, 9.

on a sinner in misery may boldly say unto *Christ*;

*Non ignare mali miseris succurri-  
to Christe.*

*Our frailty sith ( O Christ ) thou  
did'st perceive,*

*Condole our state, who still in frail-  
tie cleave.*

8. God useth our sicknesses and afflictions, as means and examples both to \* *manifest* unto others the faith and virtues which he hath bestowed upon us; as also to strengthen those who have not received so great a measure of Faith as we. For there can be no greater encouragement to a weak Christian than to behold a true Professor (in the extremeſt sicknesse of his body) supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arme him against the fear of death, and assure him, that the hope of the godly is a farre more precious thing than that flesh and blood can understand, or mortal eyes behold, in the vale of misery,

\* Sinit  
Deus ju-  
stum inci-  
dere in ca-  
lamitates,  
ut virtutem  
quæ in illo  
latebat,  
aliis palam  
manife-  
stamque  
faciat.

Dan. l. 2.  
de Orth.  
cap. 29.



*miser*y. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities, before us, the greatness of the miseries, and crosses which oft times we endure, would make us doubt whether we be the children of God or no. And to this purpose St. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience.*

9. By \* afflictions God makes us conformable to the *Image of Christ* his Son, who being the \* *Captain of our salvation*, was made perfect through sufferings. And therefore he first bare the *Crosse* in shame, before he was crowned with glory; and did first taste \* *gall*, before he did eat the \* *honey-combe*; and was first derided *King of the Jewes*, by the Souldiers in the *High Priests Hall*, before he was saluted \* *King of Glory*, by the *Angels* in his *Fathers Courts*. And the more lively our heavenly Father shall perceive he

\* Rom. 8.

18.

1 Pet. 4. 14

\* Heb. 2. 7.

\* Mat. 27.

34.

\* Luk. 24.

42.

*Favos post  
fella gu-  
stavit.*

*Tert. lib.*

*de Coron.*

*Milit. c. 4.*

\* Psal. 24.

7.

1 2 Tim. 4

7, 8.

b Apoc. 3.

21.

c Apoc. 2.

17, 18.

Phil. 3. 11.

d Ideo tenta-  
nturSancti, ut  
ipsi se ag-  
noscant.

Primas.

Ess: se  
magnarum  
virum ho-  
mo crede-  
ret, sinullum  
unquam  
earundem  
virum de-  
fectum  
sentiret.

Greg. 1. 2.

Moral.

Job. e Ps. 130. 3. f In his quæ patimur nullum contra  
Deum murmur cordi nostro subrepat: quia ad quid hoc  
Creator noster operatur ignotum est. Greg. Epist. 23.

afflictions

the *image* of his *natural Son* to ap-  
pear in us, the better he will love  
us; and when we have, for a time  
borne his *likeness* in his *sufferings*,  
and <sup>a</sup> fought and overcome, we shall  
be crowned by *Christ*, and with  
*Christ* <sup>b</sup> sit on his Throne, and of  
*Christ* receive the <sup>c</sup> *precious white*  
*stone* and *morning-star*, that shall  
make us shine like *Christ* for ever in  
his *glory*.

10. Lastly, that the godly may  
be <sup>d</sup> humbled in respect of their  
owne state and misery, and God  
glorified by delivering them out of  
their troubles and afflictions, when  
they call upon him for his help and  
succour. For though that there be  
no man so *pure*, but if the Lord  
will <sup>e</sup> *straitly mark iniquities*, he shall  
finde in him just cause to punish  
him for his sinne; yet the Lord in  
mercy doth <sup>f</sup> *not alwayes* in the af-  
fliction of his Children respect  
their *sinnes*, but sometimes layeth

afflictions and crosses upon them for his *glories* sake. Thus our Saviour Christ told his Disciples, that \* *the man was not born blinde for his own, or his parents sinne ; but that the work of God should be shewed on him.* So he told them likewise, that \* *Lazarus sickness was not unto the death, but for the glory of God.* Oh the unspeakable goodnesse of God, which turneth those afflictions, which are the *shame* and *punishment* due to our sinnes, to be the subject of his *honour* and *glory* ?

\* Joh. 9.3.

\* Joh. 11.4

These are the blessed and profitable *ends*, wherefore God sendeth sicknesse and affliction upon his Children ; whereby it may plainly appear, that *afflictions* are not *signs* either of Gods *hatred*, or of our *reprobation*, but rather *tokens*, and *pledges* of his *fatherly love* unto his children whom he loveth, and therefore chasteneth them in this life, where, upon repentance, there remains hope of pardon, rather than to referre the punishment to that

\*Cum vex-  
amur ac  
premi-mur,  
tum maxi-  
mas grati-  
as agimus  
indulgen-  
tissimo  
Patri,  
quod cor-  
ruptelam  
nostram  
non pati-mur  
longius  
procedere,  
sed plagis  
ac verberi-  
bus emen-  
dat. Laſ.  
lib. 5 c. 23.  
† Heb. 12.  
11.

life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the \* Primitive Church, were wont to give God great thanks for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christs Name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, † That though no affliction for the present seemeth joyous, but grievous, yet afterwards it bringeth the quiet fruit of righteousness to them who are already exercised. Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come himself unto thee with thy sickness, by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

Medita-

*Meditations for one that  
is recovered from  
sickness.*

**I**F God hath of his mercy *heard* thy *Prayers*, and restored thee to thy *health* again; consider with thy self:

1. That thou hast now received from God, as it were, *another* life: Spend it therefore to the honour of God, in *newness of life*. Let thy sinne dye with thy sickness, but live thou by grace to *holiness*.

2. Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy self, that thou hast escaped *death*, but think rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some little longer time of *respite*; that thou mayest both amend thy life, and put thy self in a better readinesse against the time that he shall call for thee  
without

without further delay, out of this world: For though thou hast escaped this, it may be thou shalt not escape the next sickness.

3. Consider how fearfull a reckoning thou hadst made before the *Judgement seat of Christ*, by this time, if thou hadst died of this sickness; spend therefore the time that remains, so, as that thou mayst be able to make a more *cheerful account* of thy life, when it must be expired indeed.

4. Put not far off the *day of death*: thou knowest not for all this how near it is at hand; and (being so fairly warned) be wiser: For if thou be taken unprovided the next time, the *excuse* will be less, and thy judgement greater.

5. Remember that thou hast vowed amendment, and newness of life. Thou hast *vowed a vow unto God*, deferre not to pay it; for he delighteth not in fooles; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with *seven worse than himself*.

\* Eccl. 5. 4

\* Mat. 1.  
43, &c.

*self. Thou hast sighed out the groans of contrition, thou hast wept the tears of repentance, thou art washed in the Pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, but of the <sup>a</sup> Angel of Gods presence troubled with the wrath due to thy finnes; who descended into Hell, to restore thee to saving health, and Heaven. Return not now, with the Dog, to thine own vomit, nor like the washed Sow, to wallow again in the mire of thy former finnes and uncleanness; lest being <sup>b</sup> intangled and overcome again with the filthiness of sinne (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his thirty eight years disease, <sup>c</sup> Behold thou art made whole; sinne no more, lest a worse thing fall upon thee: Secondly, to the woman taken in adultery, <sup>d</sup> Neither do I condemn thee:*

*Go*

*a* Joh. 4.  
24.  
Isa 63 9.  
Luke 4-33

*b* 2 Pet. 2.  
20, 22.

*c* Joh. 5.  
14.

*d* Joh. 8.  
11.



\* 1 Pet.

4. 4.

† Psal. 90.

12.

Go thy way and sin no more. Teaching us, how dangerous a thing it is to relapse, and fall again into the former \* excess of sin. Take heed therefore unto thy wayes, and pray for grace, that † thou mayest apply thy heart unto wisdom, during that small number of dayes which yet remain behind. And for thy present mercy and health received, imitate the thankfull Leper, and return unto God, this, or the like thanksgiving.

*A Thanksgiving to be said of  
one that is recovered from  
sickness.*

\* 1 Sam.

2. 6.

**O** Gracious and merciful Father, who art the Lord of health and sickness, of life and of death; \* who killest, and makest alive; who bringest down to the grave, and raisest up again, who art the onely preserver of all those that trust in thee; I thy poor

poor and unworthy servant having now (by experience of my painfull sicknesse) felt the *grievousnesse* of misery due unto *sin*, and the *greatnesse* of thy mercy in forgiving *sinners*, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health, and strength again; do here (upon the bended knees of my heart) return (with the thankful *Leper*) to acknowledge thee alone to be the God of my health and salvation; and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady; and for this turning my mourning into mirth, my sicknesse into health, and my death into life. My sinnes deserved punishment, and thou hast corrected me, but *hast not given me over unto death*, \* *I looked (from the day to the night) when thou wouldest make an end of me; I did chatter like a Crane or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me: I*  
*lifted*

\* Isa. 38.  
 9, &c.

*lifted up mine eyes unto thee, O Lord, and thou didst comfort me; for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption; and when I found no help in my self, nor in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the world) thou didst then restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save me.*

And now Lord, I confess, that I can never yield unto thee such a measure of thanks, as thou hast (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodness with *acceptable works*; Oh, that I could with *Mary Magdalen* testify the love and thankfulness of my heart, with *abounding tears*! Oh, what shall I be able to render unto thee, O Lord, for all those benefits which thou bestowest upon my soul? Surely, as in my sickness, when I had nothing else to give un-

to thee ; I offered *Christ* and his *merits* unto thee as a *ransome* for my *sinnes*, so being now restored by thy *grace* unto my health and strength, and having no better thing to give, behold, O Lord, I do here † offer up my *self* unto thee, beseeching thee to assist me with thy *holy Spirit*, that the remainder of my life may be wholly spent in setting forth *thy* praise and glory.

† Rom. 12  
1.

O Lord, forgive me my former follies and unthankfulness, that I was no more carefull to love thee, according to *thy goodness*, nor to serve thee according to thy *will*, nor to obey thee according to thy *Commandements*, nor to thanke thee according to thy *benefits*. And seeing thou knowest, that of my *self* I am not sufficient, so much as to think a good thought, much lesse to do that which is good and acceptable in thy sight; assist me with thy *grace* and *holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in *thy service*, as I  
was

was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy mercy, in restoring me to my health, or those *vowes* and promises which I have made unto thee in my *sickness*. With my new health, renew in me, O Lord, a right Spirit; which may free me from the slavery of *sinne*, and establish my heart in the service of *grace*. Work in me a greater detestation of all *sinnes* (which were the causes of thy anger, and my sickness) and increase my *Faith* in Jesus Christ, who is the Author of my *health*, and *salvation*: Let thy good Spirit lead me into the way that I should walk; and \* teach me to deny all ungodliness, and worldly lusts, and to live soberly, religiously, and godly in this world, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; \* Teach me, my God, so to number my dayes,

\* Tit. 2. 13

\* Psa. 90.  
12.

dayes, that I may apply my heart to that spiritual wisdom, which directeth to salvation. And to this end, make me more zealous than I have been in Religion, more devout in Prayer, more fervent in Spirit, more carefull to hear and profit by the preaching of thy Gospel, more helpfull to my poor brethren, more watchfull over my wayes, more faithfull in my calling, and every way more abundant in all good works. Let me (in the joyfull time of prosperity) fear the evil day of affliction; in the time of health, think of sickness; in the time of sicknesse, make thy self ready for death; and when death approacheth, prepare my self for judgement. Let my whole life be an expressing thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the † thousand thousand of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee

O

† Apoc.  
5. 12, &c.

*O Father which fitteſt upon the throne, and to the Lamb, the Son, who ſitteth at thy right hand, and to the holy Spirit, which proceedeth from both; the holy Trinity of perſons in unity of ſubſtance, all praiſe, honour, glory, and power from this time forth, and for ever more, Amen.*

*Meditations for one that is like to die.*

**I**F thy ſickneſs be like to encrease unto death, then meditate on three things: First, how graciously God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God uſeth this chaſtiſement of thy body, but as a Medicine to cure thy ſoul, by drawing thee (who art ſick in ſinne) to come by repentance unto

\* *Chriſt*



\* *Christ (thy Physician)* to have thy Soul healed.

2. That the soreſt ſickeſſe, or painfullſt diſeaſe which thou canſt endure, is *nothing*, if it be compared to thoſe \* *dolours*, and pains which *Jeſus Chriſt* thy Saviour hath ſuffered for thee, when in a *bloody ſweat* he endured the *wrath* of God, the *pain* of Hell, and a curſed death, which was due to thy ſinnes juſtly; therefore may he uſe thoſe words of *Jeremy*, \* *Behold, and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the Son of God endured ſo much for thy redemption, & wilt not thou a *ſinful man* endure a little ſickneſs for his pleaſure, eſpecially when it is for thy good?

3. That when thy ſickneſs and diſeaſe is at the extreameſt, yet it is leſs and eaſier than thy ſinnes have deſerved. Let thine own conſcience judge whether thou haſt not *deſerved worſe* than all that thou doſt ſuffer.

Murmur

\* *Mat. 9. 12*

\* *Luke 22*

*14.*

*Pſal. 88. 7.*

*Iſa. 53. 4.*

*Pſal. 18. 5.*

*Heb. 5. 7.*

*Gal. 3. 13.*

\* *Lam. 1.*

*15.*

*Dum legimus vel audimus quot & quanta Ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere. Theod. ad 5. cap. in Rom.*

Murmur not therefore, but considering thy *manifold* and *grievous* *sinnes*, thank God that thou art not plagued with farre more grievous punishments. Think how *willingly* the damned in Hell would endure the *extremest* pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his \* mercy that thou art not rather consumed than corrected, how canst thou but bear patiently his *Temporal* correction, seeing the end is to \* save thee from *Eternal* condemnation.

\* Lam. 3.  
22.

\* 1 Cor.  
11. 32.

\* Heb. 11.  
25, &c.  
1 Pet. 5. 9.

4. That nothing commeth to pass in this case unto thee, but such as ordinarily befell to others thy brethren, who being the *beloved*, and \* *undoubted* *servants* of God (when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven; as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the *like* burthen; but they are now delivered

livered from *all* their miseries, troubles, and calamities. And so likewise *ere long* ( if thou wilt patiently tarry the Lords leisure ( thou shalt also be delivered from thy sickness and pains; either by *restitution* to thy former health, with *Job*; or ( which is farre better ) by being *received* to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to be punished and disgraced, but ( being thy loving *Father* ) he corrected thee with his own mercifull hand. When *David* had his *wish*, to chuse his own *chastisement*, he chose rather to be corrected by the hand of God, than by any other means; \* *Let us fall into the hands of the Lord; for his mercies are great, and let me not fall into the hands of men.* Who will not take any affliction in good part, when it commeth from the hand of God, from whom ( though \* *no affliction seemeth joyous for the present* ) we know nothing commeth but

\* 2 Sam.  
24. 14.

\* Heb. 12.  
11.

a 2 Sam.  
16. 9, 10

b Psal. 39.  
9.

c Job 2. 10

d Mat. 26.  
39.

e Vers 42.

but what is good? The consideration hereof made <sup>a</sup> David to endure *Shimei's* cursed railing with greater patience, and to correct himself another time for his impatience, <sup>b</sup> *I should not have opened my mouth, because thou didst it: and Job, to reprove the unadvised speech of his Wife, <sup>c</sup> Thou speakest like a foolish Woman: What? shall we receive good at the hand of God, and not receive evil? And though the <sup>d</sup> cup of Gods wrath, due to our sins, was such a horror to our Saviours humane nature, that he earnestly prayed, that <sup>e</sup> it might pass from him; yet (when he considered, that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needfull and profitable.*

*The second sort of Meditations  
are, to consider from what  
evils death will  
free thee.*

**I**T freeeth thee from a *corruptible*  
*body*, which was conceived in  
the *weakness* of flesh, the *heat* of  
lust, the *stain* of sinne, and born  
in the *blood* of filthyness; a living  
*prison* of thy Soul, a lively *instru-*  
*ment* of Sinne, a very *sack* of  
stinking dung; the *excrements* of  
whose nostrils, ears, poares, and  
other passages (duly considered)  
will seem more loathsome than  
the uncleanest sink or vault. In-  
somuch that whereas *Trees* and  
*Plants* bring forth leaves, flowers,  
fruits, and sweet smells, *mans* body  
brings forth naturally nothing but  
*lice*, *wormes*, *rottenness*, and *filthy*  
*stinch*. His *affections* are altogether  
*corrupted*, and the *imaginations* of  
*his heart* are *onely evil* continually.  
Hence it is that the *ungodly* is not  
satisfied with *prophaneness*, nor

C c                      the

Psal. 14. 1.  
Gen. 6. 5.

the voluptuous with pleasures, nor the ambitious with preferment, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. Now passions and fashions doe daily grow; new fears and afflictions doe still rise: here wrath lies in wait, there vain-glory vexeth; here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fiery Serpents: anon, he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere he liveth, shall ever be vexed (like Lot) with Sodoms uncleanness.

Rom. 6.7.

Apo. 21.4.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sinne; so that after death there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all teares from our eyes.

eyes. Yea, by death we are separated from the company of wicked men; and God taketh away merciful and righteous men from the evil to come. So he dealt with *Josiah*; I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation pass over. So that as Paradise is the Heaven of the Souls joy, so the grave may be termed the Heaven of the Bodies rest.

Isa. 57. 1.

2 King. 2  
20.

Isa. 16. 20.

Joh. 5. 19.

3. Whereas this wicked body lives in a world of wickedness, so that the poor Soul cannot look out at the eye, and not be infected; nor hear by the ear, and not be distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every Sense, upon every temptation, is ready to betray the Soul: By death the Soul shall be delivered from this thraldome,



and this corruptible body shall put on incorruption, and this mortal immortality, 1 Cor. 15. 35. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evil a world, and freeth us from such a body, or bondage of corruption.

*The third sort of meditations to consider what good death will bring unto thee.*

1. **D**Eath bringeth the godly man's Soul to enjoy an immediate Communion with the blessed Trinity, in everlasting bliss and glory.

2. It translates the Soul from the miseries of this world, the contagion of sinne, and society of sinners, to the City of the living God, the celestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born, which are written in heaven, and to God the judge of all, and

Heb. 12.  
22, 23, 24.

to the Souls of just men made perfect,  
and to Jesus the Mediator of the new  
Covenant.

3. Death putteth the Soul into  
the actual, and full possession of all  
the inheritance and happiness which  
Christ hath either promised unto  
thee in his Word, or purchased for  
thee by his blood.

This is the good and happiness  
whereunto a blessed death will  
bring thee. And what truly Reli-  
gious Christian that is young, would  
not wish himself old, that his ap-  
pointed time might the sooner ap-  
proach to enter into his celestial  
Paradise? where thou mayest ex-  
change thy brass for gold, thy vani-  
ty for felicity, thy vilenesse for  
honour; thy bondage for freedom,  
thy lease for an inheritance, and thy  
mortal state for an immortal life?  
He that doth not daily desire this  
blessedness above all things, of  
all others he is lesse worthy to en-  
joy it.

If \* Cato Uticensis, and Cleom-  
brotus, two Heathen men (read-

\* Plut. in  
vit. Cat.  
Cic. Tus-  
quest. l. i.  
Vel de pra-  
cipiti veni-  
as in Tay-  
t. wa saxo,  
ut qui So-  
craticum de  
nece legit  
opus.  
Ovid. in  
Ibid.

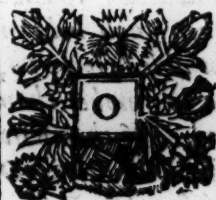
Mat. 25.  
21.

ding *Plato's Book* of the Immortality of the Soul ) did voluntarily, the one *break his neck*, the other *ranne upon his sword*, that they might the sooner (as they thought) have enjoyed those joyes : what a shame is it for Christians ( knowing those things in a more excellent measure and manner out of Gods own Book ) not to be willing to enter into those *heavenly joyes* ? especially when their *Master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine own happiness or salvation, when the time of thy departing draweth near, that time, I say, and manner of death, which God in his unchangeable Counsel hath appointed, and determined before thou wast born, yeeld and surrender up (willingly, and cheerfully) thy Soul into the mercifull hand of *Iesus Christ* thy Saviour. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his Wife, ascended from the *Altar* up to heaven in the flame

*flame of the Sacrifice; so endeavour thou, that thy Soul in the sight of thy friends may from the Altar of a contrite heart, ascend up to heaven, in the sweet perfume of this, or the like Spiritual Sacrifice of Prayer.*

Luke 19.  
16, 20.

*A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.*



Heavenly Father,  
who art the Lord  
God of the spirit of  
all flesh, and hast  
made us these souls  
and hast appointed

Numb. 16.  
22.

Numb. 27.  
16.

Jer. 38. 13.

Acts 13.

25, 26.

2 Tim. 4. 7

Pl. 90 12.

Job 1. 4, 5,

14. & 16.

22. & 11.

Lu. 22. 53.

us the time, as to come into this world, so (having finished our course) to goe out of the same. The number of my dayes which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if

Pl. 143. 2.

1 Tim. 4. 7

Pl. 41. 12

Pl. 130. 3.

Dan. 5. 27.

Mat. 11. 28

Mat. 3 17.

*thou enterest into judgement, no flesh  
 can be justified in thy sight: And I  
 (O Lord) of all others should ap-  
 pear most impure and unjust; for  
 I have not fought that good fight, for  
 the defence of thy faith and religi-  
 on, with that zeal and constancy  
 that I should; but for fear of dis-  
 pleasing the world, I have given  
 way unto sinnes and errours; and  
 for desire to please my flesh, I have  
 broken all thy Commandements,  
 in thought, word, and deed; so that  
 my sinnes have taken such hold on  
 mee, that I am not able to looke up,  
 and they are more in number than  
 the haire on my head. - If thou wilt  
 straitly marke mine iniquities, O  
 Lord, Where shall I stand? If thou  
 weighest me in the ballance, I shall be  
 found too light: For I am voyd of  
 all righteousness that might merit  
 thy mercy; and loaden with all ini-  
 quities, that most justly deserve  
 thy heaviest wrath. But O my  
 Lord, and my God, for *Iesus Christ*  
 thy Sonnes sake, in whom onely thou  
 art well pleased with all penitent and  
 believing*

believing sinners, take pittie and  
compassion upon me, who am the  
*chief of sinners*. Blot out all my  
sinnes out of thy remembrance,  
and *wash away* all my transgressions  
out of thy sight, with the *precious*  
*blood* of thy Sonne, which I be-  
leeve that he ( as an undefiled  
*Lambe* ) hath shed for the cleansing  
of my sinnes. In this faith I lived;  
in this faith I dye : beleeving that  
*Iesus Christ* died for my sinnes, and  
rose again for my justification. And  
seeing that he hath endured that  
death, and borne the burthen of that  
judgement which was due unto my  
sinnes, O Father for his death and  
passions sake, ( now that I am com-  
ming to appear before thy Judge-  
ment seat ) acquit and deliver me  
from that fearfull judgement which  
my sinnes have justly deserved, And  
perform unto me that gracious and  
comfortable promise, which thou  
hast made in thy Gospel, *That who-*  
*soever beleeueth in thee, hath ever-*  
*lasting life, and shall not come into*  
*Judgement, but shall pass from death*

1 Tim. 1.  
15.  
Ezech. 18.  
22.  
Psal. 51. 7.  
1 Pet. 1.  
19.  
Job 1. 29.

Rom. 4. 2.  
1 Cor. 15.  
3. 4.  
1 Pet. 2. 24.

Joh. 5. 24.

Luke 17.5

1 Cor. 10.

14.

Mat. 25.4.

Mar. 22.

11.

Apo. 19.8.

Apo. 19.7.

Joh. 17.22

Zach. 3.2.

Psal. 12.

10. 11.

unto life. Strengthen, O Christ, my Faith; that I may put the *whole* confidence of my Salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon me *than I am able to bear*; and enable me to bear so much as shall stand with thy blessed will & pleasure. O blessed Trinity in unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay, so my *inward* man may more and more, by the grace and consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a *wise Virgin*, having the *wedding garment* of thy righteousness and holiness) shee may be ready to meet thee at thy coming, *with oyle in her lampe*, Marry her unto thy self, that shee may be *one* with thee in everlasting love and fellowship. O Lord reprove Satan, and chase him away: Deliver my Soul from the power of the Dog, Save me from the Lions mouth. I thank thee, O Lord, for all thy blessings



blessings both spiritual and temporal, bestowed upon mee; especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy Angels from my youth up untill now. Lord I beseech thee, give them a charge to attend upon mee, till thou callest my Soul, and then to carry her ( as they did the Soul of *Lazarus* ) into thy heavenly Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul may draw nearer unto thee; and that I may joyfully *commend my soul into thy hands*, as into the hands of a loving Father and merciful Redeemer: and at that instant, *O Lord, graciously receive my spirit*. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Jesus Christ his sake, thy Son, my Lord, and onely Saviour: In whose name I give thee thy glory, and begge these things  
 at

Mar. 18. 8.  
 Heb. 1. 14.

Luke 16. 1  
 Mat. 8. 11.  
 Luk. 13. 18  
 Eph. 1. 10.

Act. 15. 11  
 Psal. 13. 4.

Act. 7. 59.

at thy hand, in that Prayer which Christ himself hath taught mee, saying:

*Our father which art in heaven,  
&c.*

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*Meditations against despair,  
or doubting of Gods  
mercy.*

**I**T is found by continual experience, that neare the time of death ( when the Children of God are weakest ) then Satan makes the *greatest flourish* of his strength, and assayles them with his strongest temptations. For hee knoweth that either he must now, or never prevail; for if their Soules once goe to Heaven, he shall never vex, nor trouble them any more. And therefore he will now bestirre himself as much as he can, and labour to set before their eyes all the *gross* sinnes which ever they committed, and the *judgements* of God which are due unto them; thereby to drive

drive them, if he can, to despair; which is a grievouſer ſinne than all the ſinnes that they committed, or hee can accuſe them of.

*If Satan therefore trouble thy Conſcience more towards thy death, than in thy life time;*

1. Confels thy ſinnes unto God, not onely in general, but alſo in particular.

2. Make ſatisfaction unto thoſe men whom thou haſt wronged, if thou be able. And if thou doeſt injuriouſly, or fraudulently detain or keep in thy poſſeſſion, any lands or goods, that of right do belong to any widow or fatherleſs childe, preſume not, as thou tenderſt thy Soules health, to look Chriſt the righteous Judge in the face, unleſſe thou doeſt firſt make a reſtitution thereof to the right owners; for the Law of God, under the penalty of his curſe, requireth thee to reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery, or violent

Satans firſt  
ſtratagem  
in time of  
death.  
The de-  
feature.

Lev. 6. 2,  
3, 4, &c.  
Num. 5. 6,  
7, 8.  
Non remis-  
ſitur pecca-  
tum niſi re-  
ſtituatur  
ablatum.

Lu 19. 8, 9  
 Eze. 15. 3  
 12. 16.  
 Mich. 6.  
 10, 11.  
 Luke 13. 1  
 Jer. 18. 7.  
 Acts 2. 51.  
 Acts 8. 22  
 1 Pet. 3. 9.  
 Gen. 29. 9.  
 James 5.  
 14, 15, 16  
 Lev. 7. 6, 7

violent oppression; thou tookest from  
 thy neighbour; with a fifth part for  
 amends added to the principal. And  
 unless that like *Zachens* thou dost  
 make restitution of such goods and  
 lands, according to Gods Law,  
 thou canst never truly repent; and  
 without true repentance thou canst  
 never be saved. But though by  
 the temptation of the Devil thou  
 hast done wrong and injury, yet if  
 thou dost truly repent, and make  
 restitution to thy power, the Lord  
 hath promised to be mercifull unto  
 thee, to hear the Prayers of his  
 faithfull Ministers for thee, to for-  
 give thee thy trespasses and sinne, and  
 to receive thy Soul in the merits  
 of Christs blood, as a Lamb without  
 blemish.

3. Ask God for Christ his sake  
 pardon and forgiveness: And then  
 these troubles of minde are no dis-  
 couragements, but rather comforts;  
 exercises, not punishments. They  
 are assurances unto thee, that thou  
 art in the right way; for the way to  
 Heaven is by the gates of Hell; that  
 is,

is, by suffering pains in the *body*, and such *doubtings* in the *minde*, that thy estate in this life being every way made *bitter*, the joyes of eternal life may relish unto thee *better*, and more *sweet*.

If Satan tell thee that thou hast no Faith, because thou hast no feeling, meditate :

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hastest such doubtings, they shall not be layd unto my charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better Faith, to beleeve without feeling, than with feeling. The least Faith (so much as a grain of Mustard-seed, so much as is in an Infant baptised) is enough to save the Soul which loveth Christ, and beleeveth in him.

3. That the Childe of God which desires to feele the assurance of

Satans second assault.

The Christians encounter.  
Mat. 9. 24.  
Psal. 7. 19.  
Mat. 17,  
&c.

Mat. 14. 31  
Job 13. 15  
Mat. 17,  
20.  
Mat. 10.  
14.

Apoc. 2. 6.  
 If. 55. 1.  
 \* Fox  
*Act. &  
 Monum.*  
 Fol. 1555.  
 in the last  
 Edition  
 but one.

Pf. 27. 16.

Satans  
 assault.

The En-  
 counter.  
 1 Tim. 1.  
 15.

of Gods favour, shall have his *de-  
 fire*, when God shall see it to be  
 for his good : for God hath pro-  
 mised to give them the *water of  
 life*, who thirst for it. We have  
 an example in \* Master Glover the  
 holy Martyr, who could have no  
*comfortable feeling* till he came to  
 the sight of the stake : and then cri-  
 ed out, and clapped his hands for  
 joy to his friends, saying, *O Austen  
 he is come, he is come*; meaning the  
 feeling joy of faith, and the holy  
 Ghost. Tarry therefore the Lords  
*leisure* : be strong, and he shall com-  
 fort thine heart.

*If Satan shall aggravate unto thee  
 the greatness, the multitude, and  
 hainousnesse of thy sinnes, medi-  
 date :*

1. That upon true repentance it  
 is as easie with God to forgive  
 the *greatest* sin as the *least* : and  
 he is as willing to forgive *many*,  
 as to pardon one. And his mercy  
 shineneth more in pardoning *great  
 sinners*, than *small offenders*; as ap-  
 peares in the examples of *Manes-  
 ses*.



ses, *Magdalen, Peter, Paul, &c.*  
And where sinne most abounded, there  
doth his grace rejoyce to abound much  
more.

Rom. 5. 20

2. That God did never forsake  
any man, till that a man did first  
forsake God, as appears in the ex-  
amples of *Cain, Saul, Achitophel,*  
*Abaziah, Judas, &c.*

3. That God calleth all, even  
those sinners who are *heavy laden*  
*with sinne*, and that he did never de-  
ny his mercy to any sinner that as-  
ked his mercy with a *penitent heart*.  
This the story of the Gospel wit-  
nesseth : There came unto Christ  
all sorts of sick sinners, the *blinde,*  
*lame, halt, Lepers*, such as were  
sick of *palsies, Dropsies, bloody-*  
*fluxes*, such as were *lunatick*, and  
*possessed with unclean spirits*, and  
*Devils* : Yet of all those, not one  
that came and asked his mercy and  
help, went away without his er-  
rand. If Mercy he asked, mercy  
he found, were his sinnes never so  
great, were his *disease* never so  
grievous. Nay, he offered and gave  
his

Mat. 11.  
28.



John 5. 59  
Luke 7. 13

Is. 56. 1.  
Rom. 10.  
20.

Joh. 14. 14

his mercy to many who *never asked it* ( being moved onely with the bowels of his own *compassion*, and the sight of their *mifery* ) as to the woman of *Samaria*, the widow of *Naim*, and to the sick man that lay at the Poole of *Bethesda*, who had been thirty eight yeares sick. If he thus willingly gave his mercy to them that *did not aske it*, and was *found of them* ( as the Prophet saith ) that *sought him not*, will he deny mercy unto thee, who dost so earnestly pray for it with *teares* ? and dost, like the poor *Publican*, so heartily knock for it, with *penitent fists* upon a *bruised and broken heart* ? Especially, when thou prayest to thy Father in the name, and mediation of *Christ*, for whose sake he hath promised to *grant whatsoever we shall aske of him*; as sure as God is true, he will not. Though *Ninivies* sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it again, and spared the City; how much more, if thou like-

likewise repentest, will <sup>a</sup> hee spare thee, seeing his sentence is not yet gone forth against thee? If hee deferred the Judgement all *Ahabs* dayes, for the external shew onely which hee made of hamiliation, how much more will hee cleane turn away his *vengeance*, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

Hee offered his mercy unto *Cain* (who murdered his innocent brother) <sup>b</sup> *If thou dost well, shalt thou not be accepted?* As if he should have said, If thou wilt leave thy envy, and malice, and offer unto me from a faithful, and a contrite heart, both *thou*, and thine *Oblation* also shall be acceptable unto me. And to <sup>c</sup> *Judas* (that so treacherously betrayed him, in calling him *friend*, a sweet appellation of love;) and when *Judas* offered, he willingly consented with that *mouth* (wherein was never found guile) to kiss those dissembling lips, under which lurked the poyson of *Asps*. Had *Judas* appre-

*a* Novit dominus mutare sententiam, si tu noveris emendare vitam.

*b* Gen. 4.7.

*c* Mar. 26. 50. 1 Pet. 2.27. Psal. 140. 3. Mar. 26. 50

1 King. 20  
32, 33.  
Vers. 3 r.

\* Judas  
non tam  
scelus quā  
desperatio  
fecit peni-  
tens interi-  
re. Aug. lib.  
de mil. pœ-  
nit.  
\* Scelera-  
tior omni-  
bus, & Juda  
extitisti,  
quem non  
pœnitentia  
duxit ad  
Dominum  
sed despe-  
ratio traxit  
ad laqueum  
Leo.  
Satan's  
third As-  
sault.

apprehend this word *friend* out of the mouth of Christ, as *Benhadad* did the word *Brother* from the mouth of *Ahab*; doubtlesse *Judas* should have found the God of *Israel* more mercifull than *Benhadad* found the King of *Israel*. But God was \* more displeased with *Cain* for despairing of his mercy, than for murdering his Brother; and with \* *Judas*, for hanging himself, than for betraying his Master; in that they would make the finnes of mortal men greater than the infinite mercy of the Eternall God: or as if they could be more sinfull than God was mercifull. Whereas the least drop of Christ's blood is of more merit to procure Gods mercy for thy salvation, than all the finnes that thou hast committed, can be of force to provoke his wrath to thy damnation.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy finnes are greater than others, as being finnes of knowledge,  
and

and of many years continuance; and such as whereby others have been undone; and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will be mercifull unto others, yet he will not be mercifull unto thee; meditate,

1. That many (who are now in heaven most blessed and glorious *Saints*) committed in the same kinde (when they lived on earth) as great, and greater sinnes than ever thou hast committed, and continued (before they repented) in those sinnes as long as ever thou hast done. As therefore *all* their sinnes and the continuance in them could not hinder *Gods* mercy, upon their repentance, from forgiving their sinnes, and receiving them into favour; no more shall thy sinnes, and continuance therein, hinder him from being mercifull unto thee, if thou dost repent, as they did: yea, upon thy repentance, every one of their examples is a pledge that hee will do the same unto thee that he did unto

The encounter.

1 Tim. i.  
16.

Isa. 55. 7,  
8, 9.

unto them. For as the *least sinne* in Gods *Justice*, without Repentance, is *damnable*; so the *greatest sinne* upon Repentance, is in his *Mercy* pardonable. Thy *greatest*, and *inveteratest* sinnes are but the sins of a *man*; but the *least* of his mercies is the mercy of God. Because thou knowest thine own sinnes, thou doubtest whether they shall be pardoned. Mark how this doubtfull case is resolved by God himself. Many in *Isaiahs* dayes thought (as thou dost) that they had continued so long in sinne, that it was too late for them now to seek to return unto God for *Grace* and *Mercy*: But God answereth them, *Seek yee the Lord whilest he may be found; call upon him whilest he is near*; As if he had said, whilest *life lasteth*, and my *Word* is preached, I am near to be found of all that seek me, and pray unto me. The people reply; But we (O Lord) are *grievous sinners*, and therefore dare not presume to call upon thy Name, or to come near thine

chine Holyness. To this the Lord answereth; *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto mee, and I will have mercy upon him, and be his God, and I will pardon him abundantly.* But wee would think (say the people) that if our sinnes were but ordinary sinnes, this promise of mercie might belong unto us; but because our sinnes are so great, and of such long continuance, therefore wee fear, lest, when wee appear before God, he will reject us. To this God answereth again; *My thoughts (of mercy) are not your thoughts, neither are your wayes (of pardoning) my wayes, for as the Heavens are higher than the Earth, so are my wayes higher than your wayes, and my thoughts than your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art, do thou but yet (what God bids thee.) *repent, and believe, and the blood of Iesus Christ, being the blood of God, will cleanse*

Act. 20. 28  
1 John 1. 7

*cleanse both thee and them from all your sins.*

John 3. 16.

2. That as God did foresee all the finnes which the world should commit, and yet *all those* could not hinder him from *loving the world*, so, *that he gave his onely begotten Son to death to save as many of the world as would believe and repent*: much less shall thy finnes (being the finnes of the least number of the world) be able to hinder God from *loving thy Soul*, and *forgiving thy finnes*, if thou doest *repent and believe*.

Rom. 5. 8,  
9.

3. That if he loved thee *so dearly* (when thou wast his *enemy*) that he payed for thee *so dear a price* as the *spilling of his heart blood*, how can hee now but be precious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look not thou therefore to the *greatnesse* of thy Sinnes, but to the *infinitenesse* of his mercy, which is so surpassing great, that if thou puttest all thine *own grievous finnes together*, and adde



addest unto those the sins of *Cain* and *Judas*, and puttest unto them all the finnes of all the *Reprobates* in the world (doubtless it would be a huge heap) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least *Mole-hill* and the greatest *Mountain* in a Countrey. The cry of the grievouslest finnes that ever we read of, could never reach up higher than unto heaven, as the cry of the finnes of *Sodom*; but the mercy of God (saith *David*) reacheth up higher than the heavens; and so over-toppeth all our finnes. And if his mercy be greater than all his works, it must needs be greater than all thy finnes. And so long as his mercy is greater than the finnes of the whole World, doe thou but repent, there is no doubt of pardon.

If *Satan* shall object, that thou hast many times vowed to repent, and haste made shew of repentance for the time, and yet didst fall to the same

D d

sin

Gen. 19. 13  
Ps. 108. 41

Ps. 145. 9.

Satans  
fourth  
fault.

sinnes again and again, and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate;

The Encounter.

\*I remember (saith Luther) that *Sulpicius* was wont to tell me, *Ego plus quam millies Deo vovi, &c.*

I. That though this were true, (which indeed is heynous) yet it is no sufficient cause why thou shouldest despair, seeing that this is the common case of all the children of God in this life, who vow so oft to forbear some sinne, \*till perceiving their *weaknesse* not able to perform it, they vow that they will vow no more. Their *vows* shew the desires of their spiritual man; their *breaking*, the *weakness* I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow; because I verily know that I cannot keep it. Unlesse therefore God will be mercifull unto mee for Christ's sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galath. Chap. 5.

of

of their corrupt flesh. And our oft slips into the same sins *Christ* foresaw, when he taught us to pray daily, *O father forgive us our trespasses.* And why doth *Christ* enjoin thee (who art but a sinfull man) to forgive thy Brother seven times in a day, if he shall return seven times in a day, and say, it repenteth me? But to assure thee, that hee (being the God of mercy and goodness it self) will forgive unto thee thy seventy times seven fold sinnes a day, which thou hast committed against him, if thou return unto him by true repentance. The *Israelites* were cured by looking (though with weak eyes) on the brazen Serpent, as oft as they were stung by the fierie Serpents in the Wilderness; to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in *Christ* as often as thou art wounded to death by sinne.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firme-

D d 2

nesse

Luk. 17.  
34.

Mark 18.  
21. 22.

Num. 21. 9  
Post lacry-  
mas gemitusque gra-  
tes clemencia Christi  
confestim  
est oculos  
ante locan-  
da tuos.

<sup>a</sup> Jam. i. 17.

Rom. 8. 28

Rom 9. 11

<sup>b</sup> By these Keyes Peter opened heaven to himself, & afterwards with the rest of the Apostles, unto others.

Lu. 22. 61.

Lu. 24.

47, &c.

Joh. 20. 21

and Joh.

13. 1.

Ro. 11. 29

Ro. 8. 39

<sup>c</sup> Sarans fish af-

ness of Gods Covenant. Though thou varieest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return; for there is no <sup>a</sup> variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own unchangeable purpose; and hath delivered to thy keeping, the Keys, which are <sup>b</sup> Faith and Repentance; and whilst thou hast them, thou mayest perswade thy self that thy salvation is sure and safe; for whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.

Lastly, <sup>c</sup> If Sathan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sinnes increase, and thy Iudgement draweth near; meditate.

I. That no sinne (though never so great) should be a cause to move any Christian to despair, so  
long

long as *Gods mercy* by so many millions of degrees is greater; and that every penitent and believing sinner hath the pardon of all his sinnes confirmed by the *Word* and <sup>a</sup> *Oath of GOD*; two immutable things, wherein it is impossible that *God should lie*. His *Word* is, that at what time soever, a sinner whosoever doth repent of his sinnes whatsoever (for both time, and sins, and sinners are indefinite) from the bottom of his heart, <sup>b</sup> *God will blot forth all his sinnes out of his remembrance, that they shall be mentioned unto him no more*. If we will not take his *Word* (which *God forbid* we should doubt of) he hath given us his *Oath*; <sup>c</sup> *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live*. As if he had said, Will ye not believe my *Word*? I swear by my life, that I delight not to damn any sinner for his sinnes; but rather to save him upon his conversion, and repentance. The meditation hereof moved *Tertullian* to exclaim,

D d 3 Oh

a Heb. 6.13

b Ezc. 18.

22.

Dr. King  
of Lond.  
his Le-  
ctures on  
*Jonah*.

c Ezc. 33.

11.

O felices  
nos quorum  
causa jurat  
Deus ! O  
misericordios  
nos, si nos  
Deo qui-  
dem iuran-  
ti credimus  
Tertul.  
Isa. 28. 14.

Heb. 12.  
24.

Oh how happy are wee, When God  
sweareth that he will not our damna-  
tion ! Oh what miserable wretches  
are me, if we will not believe God  
when he sweareth this truth unto us.  
Listen, O drooping spirit, whose  
Soul is assailed with waves of faith-  
lesse despair, how happy were it  
to see many, like thee and He-  
zekias, (who mourn like Doves for  
the sence of sinne, and chatter like  
Cranes and Swallows for the fear of  
Gods anger;) rather than to behold  
many who dye like beasts without  
any feeling of their own estate, or  
any fear of Gods wrath, or Tribunal  
Seat, before which they are to  
appear ? Comfort thy selfe, O  
languishing Soul; for if this earth  
hath any for whom Christ spilt his  
blood on the Cross, thou assuredly  
art one. Cheer up therefore thy  
self in the all-sufficient attonement  
of the blood of the Lamb, which  
speaketh better things than that of  
Abel. And pray for those, who  
never yet obtained the grace to  
have such a sense and detestation  
of

of sinne. Thou art one *indeed*, for whom Christ dyed, and from whom a wounded spirit (judging rather according to his *feeling* than by *Faith*) hath wrung that dolefull voyce of Christ, *My God, my God, why haste thou forsaken me?* And doubt not but ere long thou shalt as truly reign with him, as now thou doest suffer with him; for *Tea* and *Amen* hath spoken it. No sinne bars a man from salvation, but onely *incredulity* and *impenitency*; nothing makes the sinne against the Holy Ghost *unpardonable*, but want of *repentance*. The unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these *Evangelical Comforts*, and thou shalt see that in the very *agony* of *death*, God will so assist thee with his Spirit, that when Satan looketh for the *greatest* victory, he shall receive the *fonleſt* foyle, yea when thy eye-

Mat. 27.  
16.

1 Tim. 2.  
11.  
2 Cor. 1. 10

Apoc. 3. 14

Heb. 6. 6



Luk. 16. 22

*strings* are broken, that thou canst not see this *light*, Jesus Christ will appear unto thee to comfort thy *soul*, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like *Manoahs Angel*, doing wonders indeed, when they shall see a *fraile man* in his greatest weaknesse ( by the meer assistance of *Gods Spirit* ) overcoming the strength of sinne, the bitterness of death, and all the power of Satan, and in the fire of *Faith*, and perfume of *Prayer*, ascend up with *Angels* victoriously into Heaven.

*An admonition to them who come to visit the sick.*

THEY who come to visit the sick, must have a special care not to stand *dumb*, and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to aske *unprofitable* questions, as most do.

If

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent*, when a mans life is almost *out-spent*, may gain a man the assurance of eternal life: Sooth him not with the vain hope of this life, lest thou betray his soul to eternal death. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

*Questions to be asked of a  
sick man that is like  
to dye:*

**D**Ost thou believe that the Almighty God, the Trinity of persons in Unitie of Essence, hath by his Power made Heaven and Earth, and all things therein? and that he doth still by his *divine providence* govern the same? So that nothing comes to pass in the world

D d 5

nor

nor to *thy self*, but what his *divine hand and counsel* had determined before to be done.

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought, word, and deed*: And hast deserved for breaking his holy *Laws* the curse of God, which containeth all the *miseries* of this life, and everlasting torments in Hell fire, when this life is ended, if so be that God should deal with thee according to thy *deserts*?

3. Art thou not *sorry in thy heart* that thou hast so broken his *Laws*, and neglected his *Service* and *Worship*, and so much followed the *World* and thine own *vain pleasures*? And wouldst thou not lead a *holier life*, if thou wert to begin again?

4. Dost thou not from thy heart desire to be reconciled unto God in *Iesum Christ* his blessed Son, thy *Mediator*, who is at the right hand of God in heaven, now appearing

Rom. 8. 34

Heb. 9. 14.

ing for thee in the sight of God, and making request unto him for thy Soul.

5. Doeſt thou renounce all confidence in all other Mediators, or Interceſſours, Saints, or Angels, believing that *Jeſus Chriſt the onely Mediatur of the New Teſtament*, is able perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them? And wilt thou with *David* ſay unto *Chriſt*, *Whom have I in Heaven but thee?* And there is none upon earth that I deſire beſides thee.

6. Doſt thou confidently believe, and hope to be ſaved by the *onely merits* of that bloody death and paſſion which thy Saviour *Jeſus Chriſt* hath ſuffered for thee? not putting any hope of ſalvation in thine *own merits*, nor in any other means or creatures? being aſſuredly perſwaded, that there is no ſalvation in any other; and that there is none other name under heaven, whereby thou muſt be ſaved.

7. Doeſt thou heartily forgive all

Heb 9. 11.  
1 Tim. 2. 5  
Heb. 7. 25.

Pſ. 73. 25.

Acts 4. 12.  
Acts 10. 4.  
Iſa. 26. 6.

all wrongs and offences done or offered unto thee by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? and dost thou cast out of thy heart all *malice*, and *hatred*, which thou hast borne to any body, that thou mayest appear before the Face of Christ (the *Prince of peace*) in perfect love and charity?

Isa. 9. 6  
Heb. 12. 14

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold from any *widow*, or *Fatherless children*, or from any other person whatsoever? Be assured that unless thou shalt *restore*, like *Zachens*, those goods and lands (if thou be able) thou canst not *truly repent*, and without *true repentance* thou canst not be *saved*, nor look Christ in the face when thou shalt appeare before his Judgement-seat.

Doest thou *firmly believe*, that

thy body shall be raised up out of the *Grave*, and the sound of the *last trumpet*? At that thy body and soul shall be united together again in the *Resurrection Day*, to appear before the Lord Jesus Christ, and thence to go with him into the kingdome of heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions like a faithful Christian; then let all who are present, joyn together, and pray for him, in these, or the like words.

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*A Prayer to be said for the  
sick, by them who  
visit him.*

**O** Mercifull Father, who art the Lord and giver of Life, and to whom belong the issues of death; we thy Children here assembled, do  
ac-

James 5.

acknowledge, that (in respect of our manifold finnes) we are not worthy to ask any blessing for our selves at thy hands, much less to become suters to thy Majesty in the behalf of others; yet because *thou hast commanded us to pray one for another, especially for the sick;* and hast promised, *that the prayers of the righteous shall avail much with thee;* in the obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suters unto thy divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the *chastisement* of thine own fatherly hand. Wee could gladly wish the *restitution* of his health, and a longer *continuance* of his life and Christian Fellowship amongst us; but for as much as it appeareth (as farre as we can discern) that thou hast appointed by *this vilitation*, to call for him out of this mortal life; we submit *our wills* to thy *blessed will*, and  
humbly



humbly intreat for *Jesus Christ* his sake, and the merits of his bitter death and passion (which hee hath suffered for him) that thou wouldest pardon and forgive unto him all his sinnes; as well that wherein he was *conceived* and *born*, as also the offences and transgressions, which ever since, to this day and hour, he hath committed in *thought, word, and deed* against thy divine Majesty. Cast them behinde thy back; *remove them as farre from thy presence as the East is from the West*. Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Blood* of Christ, that they may no more be seen; and deliver him from all the judgements which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgement against his Soul; and *impute* unto him the *Righteousness* of *Jesus Christ*, whereby he may appear *righteous* in thy sight. And in his extremity at this time, we beseech thee  
look

look down from Heaven upon him with those eyes of grace and compassion wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick *Soul* that needeth the help of such an heavenly *Physician*. O Lord increase his faith, that he may believe that Christ dyed for him, and that his blood cleanseth him from all his sinnes; and either aswage his pain, or else increase his patience to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. Heave him up unto thy self, with those sighs and groans which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and *Power* towards them that believe in thee. And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the suggestions & temptations of *Satan*;

*tan*; who (as he hath all his life time) will now in his weaknesse especially seek to *assail* him, and to devour him: Oh save his Soul, and reprove *Satan*, and command thy holy Angels to be about him, to ayd him, and to chase away all evil, and malignant Spirits far from him. Make him more and more to loath this world, and to *desire to be loosd*, and to be *with Christ*. And when that good *hour* and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peacefully and joyfully to yeeld up *his soul into thy mercifull hands*, and do thou receive her into thy merey, and let thy blessed *Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, and his *last thoughts* his *best thoughts*. And when the *sight of his eyes* is gone, and his *tongue* shall faile to doe his office, grant (O Lord) that his *Soul* may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him; and that

Rom. 8. 26

that thy Spirit within him may make requests for him, with sighes which cannot be expressed. Teach us in him to read and see our own end and mortality; and therefore to be carefull to prepare our selves for our last ends, and put our selves in a readines against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick servant, unto thy eternal grace and mercy, in that prayer which Christ our Saviour hath taught us, saying :

*Our Father which art in heaven,  
&c.*

*Thy grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.*

Let them read often unto the sick some special Chapters of the holy Scriptures; as,

The three first Chapters of the Book of Job.

The

The 14. and 19. Chapters of  
*Job.*

The 34. Chapter of *Deuterono-*  
*mic.*

The two last Chapters of *Je-*  
*sbuah.*

The 17. Chapter of the first of  
*Kings.*

The 2. 4. and 12. Chapters of the  
second of *Kings.*

The 38. 40. and 65. Chapters of  
*Isaiah.*

The History of the Passion of  
Christ.

The 8. Chapter to the *Romans.*

The 5. Chapter of the first Epi-  
stle to the *Corinthians.*

The fourth of the first Epistle to  
the *Thessalonians.*

The 5. Chapter of the second  
Epistle of *Paul* to the *Corinthi-*  
*ans.*

The first and last Chapters of  
St. *James.*

The 11. and 12. to the *He-*  
*brews.*

The first Epistle of *Peter.*

The three first, and the three  
last

last Chapters of the *Revelation*, or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him, and praying the Lord to send them a joyfull meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

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*Consolations against impatience  
in sickness.*

**I**F in thy sickness by extremity of pain thou be driven to impatency, meditate;

1. That thy *sins* have deserved the *pains* of *Hell*; therefore thou mayest with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his hand. If thou diddest suffer with reverence, being a *Child*, the correction of thy *earthly Parents*,  
how

how much rather shouldest thou now subject thy self (being the *child of God*) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

3. That Christ suffered in his soul and body <sup>a</sup> *far grievous* pains for thee, therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith Peter, <sup>b</sup> *Christ suffered for you, leaving you an example, that ye should follow his steps.* And <sup>c</sup> *Let us* (saith St. Paul) *run with joy the race that is set before us, looking unto Jesus, the Author, and finisher of our Faith, who, for the joy that was set before him, endured the Cross, &c.*

4. That these afflictions which now you suffer, <sup>d</sup> *are none other, but such which are accomplished in your brethren that are in the world,* as witnesseth Peter: Yea, Job's afflictions were farre more grievous. There is not one of the Saints, which are now at rest in heavenly joyes, but endured as much as you do, before they went thither: Yea, many

a *Vir dol-  
rum.*  
Isa. 53. 3.

b 1 Pet.  
7. 21.

c H. b. 12.  
22.

d 1 Pet.  
5. 9.  
S. Romi  
tus cum  
qu. n. is  
gravi mor-  
bo tentare-  
tur à Deo,  
dixit  
quod uno  
anno liber  
esset, ac se à  
Deo tunc  
desertus  
fuisse. Vit  
Patr. c. 18



1 Pet. 5. 10.  
1 Cor. 10.  
13.

many of them *willingly* suffered all the *torments* that Tyrants could inflict upon them, that they might come to those heavenly joyes whereunto you are now called. And you have a promise, that the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

John 5. 5.

Mat. 9. 20.

Exod. 2. 2.  
Apo. 2. 10.

1 Sam. 23.  
24.

Psal. 56. 8.

5. That God hath determined the time when thy affliction shall end, as well as the time when it began. Thirty eight years were appointed the sick man at Bethesdaes Pool. Twelve years to the Woman with the bloody issue. Three moneths to Moses. Ten dayes tribulation to the Angel of the Church of Smyrna. Three dayes Plague to David. Yea, the number of the godly mans teares are registred in Gods Book, and the quantity kept in his bottle.

The

The time of our trouble (saith Christ) is but a *Modicum*. Gods Anger lasts but a *Moment* (saith David) A little season (saith the Lord) and therefore calls all the time of our pain, but *the hour of sorrow*. David, for the swiftness thereof compares our present trouble to a *Brook*, and *Athanasius* to a *Shoure*; compare the *longest misery* that a man endures in this life to the *eternity of eternal joyes*, and they will appeare to be *nothing*. And as the sight of a sonne safe born, makes the *Mother* forget all her former *deadly pain*; so the sight of *Christ* in heaven who was *born for thee*, will make all these pangs of death to be quite forgotten, as if they had never been; like *Stephen*, who as soon as hee saw Christ, forgot his own wounds, with the *horroure of the Grave*, and *horroure of the stones*, and sweetly yeelded his *Soul* into the hands of his Saviour. Forget thine own pain, think of Christs wounds; Be faithfull unto the death, and he will

*Modicum & videbo vos.*  
Joh. 16. 17  
Psalm 80.  
Apoc. 6. 11  
John 16.  
Ps. 110. 7.

*Nubecula est, cito transibit.*

Joh. 16. 21

Acts 7,

Apoc. 2. 10

*will give thee the Crown of eternal life.*

Job 2. 10.

Rom. 8. 28

Ver. 38, 39

*Morbos non  
malis ad-  
numeran-  
dus, quia*

*multis uti-  
liter acci-  
dit, Basil. in  
H. x. m.*

*Morbis est  
utilis quæ-  
dam infli-  
ctio, quæ  
docet cadu-  
ca spernere  
& cœlestia  
spirare.*

*Nazian. ad  
Philagri-  
um.*

6. That you are now called to *Repetitions* in Christs Schoole, to see how much *Faith*, *Patience*, and *Godliness* you have learned all this while; and whether you can, like *Job*, receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, *Thy will be done*, so be not now offended at this which is done by his holy will.

7. That all things shall work together for the best to them that love God; insomuch that neither *Death*, nor *Life*, nor *Angels*, nor *Principalities*, nor *Powers*, &c. shall be able to separate us from the love of God, which is in *Iesus Christ* our Lord. Assure your self, that every pang is a prevention of the pains of Hell; every respite an earnest of Heavens rest; and how many stripes do you esteem Heaven worth? As your life hath been a comfort to others, so give your friends a *Christian example*

ample to dye, and deceive the Devil, as *Job* did. It is but the *Cross* of *Christ*, sent before to crucifie the love of the world in thee, that thou mayest go eternally to live with *Christ*, who was crucified for thee. As thou art therefore a true Christian, take up (like *Simon of Cyrene*) with both thy armes his holy *Cross*, carry it after him, unto him; thy pains will shortly pass, thy joyes shall never pass away.

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*Consolations against the fear  
of Death.*

**I**F in the time of thy sickness thou findest thy self fearful to die, meditate,

1. That it argueth a dastardie minde to fear that which is not: For in the Church of *Christ* there is no Death, *Isa. 25. 7, 8.* And whosoever liveth and believeth in *Christ*, shall never die, *Job. 11. 2.* Let them fear death, who live without *Christ*: Christians dye not; but  
E e when

<sup>a</sup> Gen. 5.

24.

<sup>b</sup> 1 King.

2. 11, 12.

<sup>c</sup> Luke 16.

23.

<sup>d</sup> Joh. 14.

when they please God, they are like <sup>a</sup> *Enoch*, translated unto God. Their pains are but <sup>b</sup> *Eliahs* *fiery Chariot* to carry them to heaven; or like <sup>c</sup> *Lazarus* *sores*, sending them to *Abrahams* *bosome*. In a word, if thou be one of them, that, like *Lazarus*, lovest *Iesus*, thy sickness is not unto the death, but for the glory of God, who of his love changeth thy living death, to an <sup>d</sup> *everlasting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the *immortality* of the soul: wilt thou being trained so long in *Christs School*, (and now called to the *Marriage supper* of the *blessed Lamb*, Apoc. 19. 7.) be one of those Guests that refuse to go to that joyful banquet? God forbid.

2. Remember that thy abode here is but the *second degree* of thy life; for after thou hadst *first* lived *nine moneths* in thy *Mothers Womb*, thou wast of necessity driven thence to live here in a *second degree*

degree of life. And when that number of months which God hath \* determined for this life are expired, thou must likewise leave *this*, and pass to a *third degree* in the other world, which never ends. Which to them that live and dye in the Lord, surpasseth as far this *kinde* of life, as this doth that which one lives in his *Mothers Womb*. To this last and excellentest degree of life, through this *door*, passed *Christ* himself, and all his *Saints* that were *before thee*; and so shall all the rest after *them* and *thee*. Why shouldest thou fear that which is *common* to all Gods elect? Why should that be *unconth* to thee, which was *welcome* to all them? Fear not death, for as it is the \* *Exodus* of a *bad*, so it is the *Genesis* of a *better world*; the end of a *temporal*, but the *beginning* of an *eternal life*.

3. Consider that there are but *three things* that can make death so fearful unto thee. First, the loss thou hast thereby: Secondly, the *pain* that is therein: Thirdly, the

E e 2      terrible

\* Job 14.5

\* *Mors,*  
*præsentis*  
*vite exitus,*  
*& introitus*  
*melioris.*  
*Bern. in*  
*Epist. ad*  
*Rom.*

\* Mat. 6.  
9, 10.

\* Joh. 14. 1

\* 2 Cor.  
5. 1.

terrible effects which follow after : All these are but false fires, and causeless fears. For the first, if thou leavest here *uncertain goods* which \* *Thieves* may rob, thou shalt finde in heaven a true *treasure*, that can never be taken away : These were but *lent* thee as a *Steward* upon *accounts* ; those shall be *given* thee as thy *reward* for ever. If thou leavest a *loving Wife*, thou shalt be married to *Christ* ; which is *more lovely* : If thou leavest *Children* and *Friends*, thou shalt there finde all thy religious *Ancestors*, and *Children* departed ; yea, *Christ*, and all his blessed *Saints* and *Angels* ; and as many of thy children as be *Gods children*, shall thither follow after thee. Thou leavest an \* *earthly Possession*, and a *house of clay*, and thou shalt enjoy an \* *heavenly inheritance* and *mansion of glory*, which is purchased, prepared, and reserved for thee. What hast thou lost ? Nay, is not death unto thee *gain* ? Go home, go home, and we will follow after thee.

Se-



Secondly, for the *pain* in death; the <sup>a</sup> *fear* of death more pains many than the very *pangs* of death; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *Hope* on the firm ground of the *Word* of *God*, who hath promised in thy <sup>b</sup> *weakness* to perfect his *strength*, and <sup>c</sup> not to suffer thee to be tempted above that thou art able to bear; and Christ will shortly turn all thy *temporal* pains to his *eternal* joyes.

Lastly, as for the *terrible* effects which follow after death, they belong not unto thee being a *Member* of Christ; for Christ by his death hath taken away the *sting* of death to the faithful; so that now there is <sup>d</sup> no *condemnation* to them that are in Christ *Iesus*. And Christ hath protested, that <sup>e</sup> he that believeth in him, hath everlasting life, and shall not come into *condemnation*, but hath passed from death unto life: Hereupon the *holy* Spirit from heaven saith, *Blessed* are the dead which die in the Lord; & that from thence-

a *Timor  
mortis ipsa  
morte peior.*

b 2 Cor.  
12.9.  
c 1 Cor.  
10.13.

d Ro. 8.1.

e Joh. 5.24

1 Cor. 15

3 1 Thes. 4.

b 1f. 26.

Apoc. 14.

1 Joh. 14.

ΣΤΟΛΟΥΤΙΣ

ἐν εἰρήνῃ.

Luk. 3.

2 Cor. 5.

1 Ph. 1. 1.

ἀνδραυσις

! Moys porta

gloriæ.

Greg.

Janina vi-

æ. Bern.

forth they rest from their labours, and their works follow them. In respect therefore of the faithful, <sup>e</sup> death is swallowed up in victory; and his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a <sup>s</sup> sleep and rest; in respect of our souls, a going to our heavenly Father; a <sup>h</sup> departing in peace; a removing from this body to <sup>i</sup> go to the Lord; a <sup>k</sup> dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travel, to bring forth <sup>l</sup> eternal life. And who would not pass through hell to go to Paradise, much more through death? There is nothing after death that thou needest fear; not thy sinnes, because Christ hath payed thy ransom: not the Judge; for he is thy loving Brother: not the Grave; for it is the Lords Bed: not Hell; for thy Redeemer keeps the Keyes: not the Devil; for Gods holy Angels pitch their

*their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer Eternal life; glorifie therefore Christ by a blessed death. Say cheerfully, Come Lord Jesus, for thy Servant cometh unto thee: I am willing, Lord help my weakness.*

*Seven sanctified Thoughts, and  
mournfull Sighs of a sick  
man ready to dye.*

**N**OW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not alwaies oppressed with extremity, but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain heaven) to make use of every breathing time which God doth afford thee; and during that little time of ease, to gather strength against

the fits of *greater anguish*. Therefore in these times of relaxation and ease, use some of these short *thoughts and sighs*.

*The first Thought.*

**S**Eeing every man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*, ah what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it, that when the *Mariner* roweth with all his force to arrive at the *wished Port*; & that the *Traveller* never resteth till he come to his *journies end*; we fear to descry our *Port*, and therefore would put back our *Bark*, to be longer tossed in this continual *tempest*? we weep to see our *journies end*, and therefore desire our journey to be lengthened, that we might be more tired with a *foul and cumberfom way*.

*The*

*The spiritual Sigh thereupon.*

**O** Lord, this life is but a troublesome Pilgrimage, <sup>m</sup> few in days, but full in evils; and I am weary of it by reason of my sinnes. Let me therefore (O Lord) intreat thy Majesty, in this my Bed of sickness, as *Elias* did under the *Iuniper tree* in his affliction: <sup>n</sup> It is now enough, O Lord, that I have lived so long in this vale of misery; take my soul into thy merciful hands; for I am no better than my Fathers.

*m* Gen. 47  
9.

*n* 1 Kings  
19. 4.

*The second Thought.*

**T**Hink with what a <sup>o</sup> bodie of sin thou art loaden, what great civil Wars are contained in a little world; the <sup>p</sup> flesh fighting against the spirit, Passion against Reason, Earth against Heaven, and the world within thee banding it self for the world without thee; and that but one onely mean remains to end this conflict, death, which (in Gods appointed time) will separate my

*o* Rom. 7.  
24.

*p* Jam. 4. 2.

*Spirit from thy Flesh; the pure and regenerate part of thy soul, from the part which is impure and unregenerate.*

*The spiritual sigh upon the second Thought.*

q Rom. 7.  
24.

r I Pet. 2.  
Apoc. 5. 9.

f Psal. 116  
8.

t I Cor.  
15. 57.  
Psal. 145.

**O** Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Jesus Christ, <sup>r</sup> thou hast redeemed me with thy precious blood. And <sup>f</sup> because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling, I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy only grace and mercy, saying ( with the holy Apostle ) <sup>t</sup> Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.

*The third Thought.*

**T**hus how it behoves thee, to be assured that thy soul is

in *Christs*; for *death* hath taken sufficient gages to assure himself of thy *body*, in that *all* thy senses be all ready to die, save only the sense of *pain*; but sith the *beginning* of thy being began with *pain*, marvel the less if thy *end* conclude with *dolors*. But if these *temporal* dolours (which onely afflict the body) be so painful, O Lord, "*who can endure the devouring fire? who can abide the everlasting burnings?*"

Isa. 33.  
14.

*The spiritual sigh upon the  
third Thought.*

O Lord Jesus Christ, the Sonne of the living God, who art the onely *Physician* that canst ease my *body* from pain, and restore my *Soul* to life eternal; put thy *Passion*, *Cross*, and *Death*, betwixt my *Soul* and thy *Judgements*; and let the merits of thy *obedience* stand betwixt thy Fathers *Justice* and my *disobedience*; and from these *bodily paines* receive my soul into thine everlasting peace; for I  
cry



x Acts 7.  
59.

cry unto thee with Stephen, \* Lord  
*Jesus receive my spirit.*

*The fourth Thought.*

**T**Hink that the *worst* that death  
can do, is but to send thy  
soul, sooner than thy flesh would be  
willing, to *Christ*, and his heavenly  
Joyes: Remember, that *that worst*  
is thy *best hope*. The *worst* there-  
fore of death, is rather a help than  
a harm.

*The spiritual Sigh upon the  
fourth Thought.*

y Luk. 23.  
43.

**O** Lord Jesus Christ, the Saviour  
of all them that put their trust  
in thee, forsake not him, that in  
misery flyeth unto thy Grace for  
succour and mercy; O sound that  
sweet voice in the ears of my soul,  
which thou spakest unto the peni-  
tent Thief on the Cross, y *This day*  
*thou shalt be with me in Paradise:*  
For I, O Lord, do (with the Apo-  
stle) from my soul speak unto  
thee,

thee, <sup>2</sup> I desire to be dissolved, and to be with Christ.

2 Phil. 1.  
23.

The fifth Thought.

**T**Hink (if thou fearest to die)  
<sup>a</sup> That in Mount Sion there is  
no death; for <sup>b</sup> he that believeth in  
Christ shall never die. And if thou  
desirest to live, without doubt the  
life eternal (whereunto this death is  
a passage) surpasseth all. There do  
all the faithful departed (having  
ended their miseries) live with  
Christ in joyes; and thither shall all  
the godly, which survive, be ga-  
thered out of their troubles to en-  
joy with him eternal rest.

a Isa. 25.  
7, 8.  
b Joh. 11.  
25.

The spiritual Sigh on the  
fifth Thought.

**O** Lord, who seest the malice of  
Satan, who (not contenting  
himself, <sup>c</sup> like a roaring lion all the  
daies and nights of our life, to seek  
our destruction) shewes himself  
busiest, when thy children are  
weakest,

c 1 Pet.  
5. 8.

*d Luk. 7.  
27.*

*weakest, and nearest to their end :  
O Lord reprove him, and preserve  
my soul. He seeks to terrifie me  
with death, which my sinnes have  
deserved, but let thy holy Spirit com-  
fort my soul with the assurance of  
eternal life, which thy blood hath  
purchased. Assuage my pain, in-  
crease my patience, and (if it be thy  
blessed will) end my troubles ; for  
my soul beseecheth thee with old  
blessed Simeon, <sup>d</sup> Lord now let me  
thy servant depart in peace, accord-  
ing to thy word.*

*The sixth Thought.*

**T**Hink with thy self what a  
blessing God hath bestowed  
upon thee above *many millions* in  
the world ; that whereas they are  
either pagans, who worship not the  
true God ; or Idolaters, who wor-  
ship the true God falsely : thou hast  
lived in a *true Christian Church*,  
and hast grace to dye in the *true  
Christian Faith*, and to be buried  
in the *Sepulcher of Gods Servants*,  
who

who all wait for the <sup>c</sup> hope of Israel,  
the raising of their bodies in the  
<sup>f</sup> resurrection of the just.

<sup>c</sup> Acts 26.  
6, 7.  
<sup>f</sup> Luk. 14.  
14.

*The spiritual sigh upon the  
sixth Thought.*

**O** Lord Jesus Christ, & who art  
the Resurrection and the life,  
in whom whosoever believeth shall  
live though he were dead; I believe  
that whosoever liveth, and believeth  
in thee shall never die. <sup>h</sup> I know that  
I shall rise again in the resurrection  
of the last day: for I am sure, that  
thou my Redeemer livest. <sup>i</sup> And  
though that after my death wormes  
destroy this bodie, yet I shall see thee,  
my Lord, and my God, in this flesh.

<sup>g</sup> Joh. 15.  
25, 26.

<sup>h</sup> Ver. 24.

<sup>i</sup> Job 19.  
25, 16.

Grant therefore, O Christ, for  
thy bitter death and passions sake,  
that at that day I may be one of  
them to whom thou wilt, pro-  
nounce that joyful sentence, <sup>k</sup> Come  
ye blessed of my Father, inherit the  
kingdom prepared for you before the  
foundation of the world.

<sup>k</sup> Mat. 25.  
34.

The

*The seventh Thought.*

l Gal. 3. 13  
m Lam. 1.  
12.

**T**Hink with thy self how *Christ* indured for thee a <sup>1</sup> *curfed death*, and the <sup>m</sup> *wrath of God* which was due unto thy sinnes; and what terrible pains and cruel torments the *Apostles* and *Martyrs* have voluntarily suffered for the defence of *Christs* faith, when they might have lived by *dissembling* or *denying him*; how much more willing shouldest thou be to depart in the *faith in Christ*, having less pains to torment thee, and more means to comfort thee.

*The spiritual Sigh upon the seventh Thought.*

n Joh. 1. 29  
Apo. 5. 11  
Luk. 23.  
22.

**O** Lord, my sins have deserved the pains of *Hell* and *eternal death*; much more these *fatherly corrections*, wherewith thou doest afflict me: <sup>n</sup> *But O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash*

*wash away all my filthy sinnes With thy most precious blood, and receive my soul into thy heavenly Kingdome; for ° into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.*

o Psa. 31. 5

*The sick person ought now to send for some godly and religious Pastor.*

**I**N any wise, remember (if conveniently it may be) to send for some godly and religious Pastor: not onely to pray for thee at thy death ) for God in such a case hath promised to hear the prayers of the righteous <sup>p</sup> Prophets, and <sup>q</sup> Elders of the Church) but also upon thy confession, and unfeigned repentance to absolve thee of thy sinnes. For as Christ hath given him a calling to \* baptize thee unto repentance for the remission of thy sinnes; so hath he likewise given him a calling, and <sup>r</sup> power and <sup>r</sup> authoritie (upon repentance)

p Gen. 30. 7  
Jer. 18. 20.  
and 3. 1.  
Ezek. 4. 14  
1 Sam. 9. 7  
and 21.  
19, 22.  
q James 5.  
14, 15, 16.  
\* Mar. 1. 4  
A& 19. 4.  
r 1 Cor. 4. 5  
f 1 Cor. 10  
8.

t Mat. 16.  
19.

u Mat. 18.  
18.

x Joh. 20.  
21, 23.

y Job 33.  
13.

z James 5.  
17, 18.

penitance) to absolve thee from thy  
 finnes, <sup>t</sup> I will give thee the Keyes  
 of the Kingdome of heaven; and  
 whatsoever thou shalt bind upon earth  
 shall be bound in heaven; and what-  
 soever thou shalt loose on earth shall be  
 loosed in heaven. And again, <sup>u</sup> Verily  
 I say unto you, Whatsoever ye binde  
 in earth, shall be bound in heaven;  
 and whatsoever ye loose in earth shall  
 be loosed in heaven. And again, Re-  
 ceive ye the holy Ghost: <sup>x</sup> Whosoever  
 sins ye remit, they are remitted unto  
 them; and whosoever sins ye retain,  
 they are retained. This Doctrine  
 was as ancient in the Church of  
 God as Job; for Elisha tells him,  
<sup>y</sup> That when God strikes a man with  
 malady on his bed, so that his soul  
 draweth near the grave, and his  
 life to the buriers: if there be any  
 messenger with him, or any interpre-  
 ter, one of a thousand, to declare unto  
 man his righteousness, then will he  
 have mercy upon him, &c. And an-  
 swerable thereunto (saith St. James  
 ( <sup>z</sup> if the sick have committed sins )  
 upon his Repentance, and the Pray-  
 ers



ers of the Elders) they shall be forgiven him.<sup>a</sup> These have power to shut Heaven, and<sup>b</sup> to deliver (the scandalous impenitent sinner) to Satan: For, <sup>c</sup> the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have<sup>d</sup> vengeance in readiness against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church do not forgive sinnes by any <sup>c</sup> absolute power of their own (for so onely Christ their Master forgiveth sins) but ministerially as the servants of Christ, and Stewards to whose fidelity their Lord and Master hath committed his *Keyes*: and that is, when they do declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what looseth; and the mercies of God to penitent sinners, or his judgements to impenitent and obstinate persons; and so do apply the general promises or threatenings to the penitent or impenitents.

a Apoc.

11. 6.

b 1 Cor.

5. 5.

c 2 Cor.

10. 3.

d Mar. 16.

c Ministri  
peccata re-  
mittunt non  
autē ex-  
ōi sed  
ōpyavi-  
nōs.

1 Cor. 5. 4.

1 Cor. 4.

1, 2.

Act. 13. 38

f To this  
end saith  
Basil. in  
Ascet. c. 13  
Christus  
omnibus  
Pastoribus  
& Docto-  
ribus Ec-  
clesiæ,  
τοῖς πα-  
τέρεσιν  
καὶ δι-  
δοκτοῖς,  
æqualem  
tribuit po-  
testatem,  
cujus sig-  
num est,  
quod omnes  
ex æquo  
ligant &  
solvunt, ut  
Petrus.  
Papists  
dare not  
deny this.  
Quilibet  
sacerdos  
(quantum

est ex virtute clavium) habet potestatem indifferenter  
in omnes. In supplement: Thomæ. 4. 6. Verse 10.  
g Joh. 20. 22, 23.

tent: For Christ from Heaven doth  
by them (as by his Ministers on  
Earth) declare whom he remitteth  
and bindeth, and to whom he will  
open the gates of heaven, and against  
whom he will shut them. And there-  
fore it is not said, *Whose sinnes ye*  
*signifie to be remitted*, but *whose*  
*sinnes ye remit*. They then do re-  
mit sinnes, because Christ by their  
Ministrie remitteth sinnes, as Christ  
by his Disciples loosed Lazarus, Joh.  
11. 44. And no water could wash  
away Naaman's Lepry, but the wa-  
ters of Jordan (though other Ri-  
vers were as clear) because the pro-  
mise was annexed unto the water  
of Jordan, and not of other Ri-  
vers: so though another man may  
pronounce the same words, yet have  
they not the like efficacie and power  
to work on the conscience, as  
when they are pronounced from  
the mouth of <sup>f</sup> *Christ's Ministers*,  
because that the <sup>g</sup> *promise is an-*

nexed

nexed to the *Word* of God, in their  
*mouthes*: For them hath he <sup>n</sup> *chosen*,  
<sup>i</sup> *separated*, and <sup>k</sup> *set apart* for this  
*work*; and to them he hath com-  
 mitted the <sup>l</sup> *ministerie*, and word of  
*reconciliation*; by their holy <sup>m</sup> *calling*  
 and <sup>n</sup> *ordination* they have received  
 the <sup>o</sup> *holy Ghost*, and the *ministerial*  
*power* of <sup>p</sup> *binding* and *loosing*: They  
 are sent forth of the *holy Ghost* for  
 this work whereunto he hath called  
 them. And Christ gives his Ministers  
 power to forgive sins to the peni-  
 tent in the same words that he tea-  
 cheth us in the Lords Prayer to de-  
 sire God to forgive us our sins; to  
 assure all penitent sinners, that God  
 by his Ministers absolution doth  
 fully, through the merits of *Christs*  
 blood, forgive them all their sins.  
 So that what Christ decreeth in  
 heaven, in *foro judicis*, the same he  
 declareth on earth by his *reconci-*  
*ling Ministers*, in *foro pœnitentie*; so  
 that as God hath reconciled the  
 world to himself by *Iesus Christ*; so  
 hath he (saith the Apostle) given  
 unto us the *ministerie* of this *reconci-*  
*liation*. He

b Act. 1. 24.  
 i Act. 13. 2  
 k Rom. 1. 1  
 l 2 Cor. 5.  
 18, 19.  
 m Act. 13.  
 1 Cor. 1. 1  
 Heb. 5. 4.  
 n Tit. 1. 5.  
 o Joh. 20.  
 22, 23.  
 Act. 13. 24.  
 p Joh. 20.  
 23.

q Joh. 20.  
12, 13.

r 2 Cor. 2.  
7, 11.  
Heb. 5. 4.

f 2 Cor. 5.  
18, 19.

t Luke 10.  
16.

u Lib. 4.  
Inst. c. 4.  
sect. 12.

He that sent them to baptize, saying, *Go and teach all nations, baptizing them, &c.* sent them also to remit sinnes, saying, <sup>a</sup> *As my Father sent me, so send I you; Whosoever sinnes ye remit, they are remitted unto them, &c.* As therefore none can baptize (though he use the same water and words) but only the lawfull Minister which Christ hath <sup>r</sup> called and authorized to this divine and Ministerial function; so though others may comfort with good words, yet none can absolve from sinne, but onely those to whom Christ both committed the holy <sup>f</sup> Ministry and word of reconciliation; and of their absolution Christ speaketh, <sup>t</sup> *he that heareth you heareth me.* In a doubtful Title thou wilt ask the counsel of the skilful Lawyer, in peril of sickness thou wilt know the advice of thy learned Physician; and is there no danger in dread of damnation for a sinner to be his own Judge?

Judicious <sup>u</sup> Calvin teacheth this point of doctrine most plainly, Et-

si

*si omnes mutuo nos debcamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins; inasmuch as they are said to remit sins, and to loose souls. Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sinnes unto his Pastors, and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publickly and privately) to administer Evangelical Consolation to Gods people.

Beza \* highly commendeth this practice; and Luther saith, \*That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church

\* In Antith. Papatus & Christianis. vol. 1. fol. 26.  
\* Luth. tom. 6. fol. 109. & seq.

\* Witness  
our Litur-  
gy. D. Hol-  
land ab-  
solved D.  
Reynolds,  
who not  
being able  
to speak,  
kissed the  
hand  
where-  
with he  
was ab-  
solved.

\* Apo. 3. 7.  
Mat. 2. 7.  
Luk. 5. 2.  
\* Mat. 16.  
19.  
\* 1 Cor. 4. 1  
1 Cor. 5. 20

*Church* hath ever most \* *soundly* maintained the truth of this Do-  
ctrine, but most justly abolished  
the tyrannous and Antichristian a-  
buse of *Popish auricular confession*,  
which they thrust upon the *souls of*  
*Christians* as an *expiatory sacrifice*,  
and a *meritorious satisfaction* for  
*sin*, racking their consciences to  
*confess*, when they feel no distress,  
and to enumerate all their sinnes,  
which is impossible; that by  
this means they might *dive* into  
the secrets of all men, which oft  
times hath proved pernicious, not  
onely to *private persons*, but also  
to *publick States*. But the truth of  
Gods word is, that no person ha-  
ving received *Orders* in the *Church*  
of *Rome*, can truly *absolve* a sin-  
ner; for the keys of *absolution* are  
two; the one is the key of *Autho-  
ritie*, and that onely \* *Christ* hath;  
the other is the key of *Ministerie*,  
and this he \* gives to his *Ministers*,  
who are therefore called the *Mini-  
sters of Christ*; The \* *Stewards of*  
*Gods Mysteries*; The \* *Embassadors*  
of

of reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament any order of sacrificing Priests: neither is the name of *ιερευς* which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither do we read in all the New Testament of any who confessed himself to be a Priest, but *Judas*. Neither is there any real Priest in the New Testament, but *only Christ*. Neither is there any part of his Priesthood, to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by making *intercession* for us. Seeing therefore Christ never ordained any order of *sacrificing Priests*: and that Popish Priests scorn the name of *Ministers of the Gospel*, to whom only Christ committed his *Keyes*, it necessarily followeth, that no Popish priest can truly either *excommunicate* or *absolve* any sinner, or have any *lawful* right to meddle with *Christ's Keyes*. But the *Antichristian*

*Ministerii clavis duplex est, una scientia discernendi.*

1 Cor. 12.

10.

1 Joh. 4. 1.

Jer. 25. 15.

*Alia est potestas ligandi & absolvendi.*

Joh. 20.

Mar. 27. 4.

Heb. 7. 21.

27, 28.

Heb. 8. 4.

Heb. 7. 15.



*abuse* of this divine Ordinance should not abolish the *lawfull use* thereof betwixt Christians and their pastors in *cases of distress of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sinne* therefore troubleth thy conscience, confess it to *Gods Minister*, ask his *counsel*; and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientie*, but thy *sinnes* be as verily forgiven on earth, as if thou didst hear Christ himself in *foro Iudicii*, pronouncing them to be forgiven in Heaven, \* *Qui vos audit, me audit*; he that heareth you, heareth me. Try this and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of their divine

\* Luk. 10.  
19.

vine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man ( having thus eased his conscience, and received his *Ab-solution* ) may do well ( having a convenient number of faithfull Christians joyned with him ) to receive the *holy Sacrament* of the *Lords Supper* ; to encourage him in his *Faith*, to discourage the *Devil* in his *assaults*. In this respect the \* *Council of Nice* termeth this Sa-crament, *Viaticum*, the *souls provisi-on for her journey*. And albeit the *Lords Supper* be an Ecclesiasti-cal action, yet forasmuch as our *Lord* (the first Instituter) celebra-ted it in a \* private house, and that \* *St. Paul* termeth the house of Christians, the *Churches of Christ*: and that \* *Christ* himself hath promised to be in the *middest of the faithful*, where but two or three are gathered together in his *Name* : I see no reason, but if Christians desire it (when they are not through sickness able to come to this

Ff 2 Church)

\* *Con.*  
*Nice. Can.*  
12.

\* *Matth.*  
16 18.  
*Luk.* 22. 12  
\* *Rom.*  
26. 5.  
*Phil.* 5. v.  
\* *Matt.*  
18. 20.

\* *Jewel*  
against  
*Harding*,  
Art. 1. of  
Private  
Mass, fol.  
4.  
† *In missis*  
*privatis,*  
*sufficit se*  
*unus*  
*presens,*  
*scilicet*  
*Minister,*  
*qui populi*  
*totius per-*  
*sonam gerit*  
*Aquin.*  
par. 3, q 8.  
ut. 5.

*Church*) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this favours of a *private Mass*. For a Mass is called *private*, not because it is said in a private house, but because (as Bishop \* *Jewel* teacheth out of † *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private *Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his institution is observed. Many faithful Brethren meet together and tarry one for another, *Christ* his death is remembered and shewed, and the Minister together with the Faithful, and the sick party do com-

communicate. Mr. Calvin saith,  
 † That he doth very willingly admit  
 administering of the Communion to  
 them that are sick, when the case and  
 opportunitie so requireth. And in  
 \* another place he saith, That he  
 hath many weighty reasons to compell  
 him not to deny the Lords Supper  
 unto the sick. Yet I would wish all  
 Christians to use to receive often  
 (in their health) especially once  
 every moneth with the whole  
 Church; for then they shall not  
 need so much to assemble their  
 friends upon such an occasion, nor  
 so much to be troubled themselves  
 for want of the Sacrament. For as  
 Mr. Perkins saith very well, † The  
 fruit and efficacie of the Sacrament  
 is not to be restrained to the time of  
 receiving; but it extends it self to  
 the whole time of mans life after-  
 wards: the efficacy whereof did  
 men thoroughly understand, they  
 should not need to be so often ex-  
 hortet to receive it.

\* Pastores omnes hic exoratos vel-  
 lem, ut in hujus controversia statum

Ff 3

penitus

† De cœne  
 admini-  
 stratione  
 ita sentio,  
 libenter  
 admitten-  
 dum esse  
 hunc mo-  
 rem, ut a-  
 pud egro-  
 tos celebretur  
 com-  
 munion, cum  
 ita res &  
 opportuni-  
 tas feret,  
 Epi. 51.  
 \* Cur cœ-  
 nam egro-  
 tis negan-  
 dum esse  
 non arbi-  
 tror, multæ  
 & graves  
 causæ me  
 impellunt,  
 Epi. 31.1.  
 † Perkins  
 his right  
 way to dy-  
 ing.

\* Admoni-  
 tio ad Pa-  
 stores.

\* Lam. 4 4

† 1 Kings  
12.20.\* 2 Sam.  
28.28.  
*Ut mori-  
arius, vive-  
re disci-  
piet.*

*penitius introspiciant : nec fideles ex hac vita migrantes & panem vita petentes, viatico suo fraudari sinant, ne lugubris ista in eis adimpleatur lamentatio ; \* Parvuli panem petunt, & non sit qui frangat eis.*

As therefore when a *wicked liver* dieth, he may say to death, as *Ahab* said to *Elijah*, † *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face; he may say of death, as *David* said of *Ahimaaz* \* *Let him come, and welcome, for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyful news of eternal life.* And as the *Red Sea* was a gulf to drown the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of

a \* blessed death will make an amends for all the sorrows of a bitter life.

When therefore thou perceivest thy Soul departing from thy Body, pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy Soule upon *Jesus Christ* thy Saviour.

*A Prayer at the yeelding  
up of the Ghost.*

\* **O** Lambe of God, which by thy bloud hast taken away the sinnes of the world, have mercy upon me a sinner, \* Lord *Jesus* receive my spirit. Amen.

\* *Summum  
hominis,  
bonum, bo-  
nus ex hac  
vita exitus.*

*Joh. i. 19.*

*Luke 18.  
13.*

When the sick party is departing, let the faithfull that are present kneel down, and commend his Soul to God, in these or the like words.

**O** Gracious God, and mercifull Father, who art our refuge  
F f 4 and

\* Pl. 46. 1.

\* Pſal. 49

1 Joh. 1. 7.

and *\* strength*, and a very present help in trouble; lift up *\* the light of thy favourable countenance* at this instant upon thy servant that now commeth to appear in thy presence: *wash away*, good Lord, all his *finnes*, by the merits of *\* Christ Iesus blood*, that they may never be laid to his charge. Increase his *faith*, preserve and keep safe his *Soule* from the danger of the *divell* and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *loving father*, and that he is thy child by *Adoption*, and *Grace*. Save, O Christ, the price of thine owne blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his *Soul* as thou didst the *penitent thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carried the *Soule of Lazarus*: and grant unto him a joyfull resurrection at the last day. O Father, hear us for him, and hear thine owne *Sonne*, our onely *Mediator*, that  
*sits*



*sits at thy right hand, for him and us all; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his Soule into thy fatherly hands : in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee : Our Father, &c.*

*Thus far of the Practice of Piety in dying in the Lord.*

*Now followeth the Practice of Piety in dying for the Lord.*

**T**HE Practice of Piety in dying for the Lord, is termed *Martyrdome.*

\* *Martyrdome is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kinde of death : to invite many and to confirme all, to embrace the truth thereof. To this kinde of death Christ hath promised a Crowne :*

*Ff 5*

*Be*

\* 1 Cor.

12, 13.

*Sanguis*

*Martyrium,*

*semen Ec-*

*clesia.*

\* *Martyres  
acceperunt,  
non dede-  
runt coro-  
nas, Leo.*

*Martyrio  
coronatus.*

*Euf. usual*

*δὸς σοι*

*τὴν σε-*

*φανὸν τῆς*

*ζωῆς.*

*Ap. 2. 10.*

*Bern. Scr.*

*in fest.*

*Innoc.*

*Frid. Nau-*

*sea in vit.*

*Johan.*

*Flores*

*Hist. ad*

*An. 65.*

*Matt. 2.*

*Act. 7.*

*Acts and*

*Monu-*

*ments.*

*I Pet. 2. 10*

*Causa, non*

*passio, fa-*

*cit Mar-*

*tyrem.*

*Aug. epi.*

*Be thou faithfull unto the death, and  
I will give thee the crowne of life.*  
Which promise the Church so  
firmely believeth, that they tear-  
med \* *Martyrdome* it self, a *Crown*.  
And God, to animate Christians to  
this excellent prize, would by a  
prediction that *Stephen* the first  
Christian *Martyr* should have his  
name of a *Crown*.

Of *Martyrdome* there are three  
kinds.

1. *Sola voluntate*, in will onely,  
as *John the Evangelist*, who (being  
boyled in a Cauldron of Oyl) came  
out rather *annointed* than *sod*: and  
died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as  
the *Innocents* of *Bethleem*.

3. *Voluntate & opere*, both in  
will and deed: as in the *Primitive  
Church*, *Stephen*, *Polycarpus*, *Ig-  
natiu*, *Laurentius*, *Romannus*, *An-  
tiochianus*, and thousands. And in  
our dayes, *Cranmer*, *Latimer*, *Hoo-  
per*, *Ridley*, *Farrar*, *Bradford*, *Phil-  
pot*, *Sanders*, *Glover*, *Taylor*, and  
others innumerable: whose fiery  
zeale

zeale to Gods truth, brought them to the flames of Martyrdome, to seale Christ's Faith. It is a not the cruelty of the death, but the innocency and holynesse of the cause, that maketh a Martyr. Neither an erroneous conscience a sufficient warrant to suffer Martyrdome: because Science in God's Word must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous Consciences, thought <sup>b</sup> they did God good service: and <sup>c</sup> Paul of zeale breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuites be so holy, true and innocent, as that it may warrant their Conscience to suffer death, and to hazard their eternal salvation thereon: let <sup>d</sup> Pauls Epistle written to the ancient Christian Romans, ( but against our new Antichristian Romans ) be judge. And it will plainly appear, that the Doctrine which S. Paul taught to the ancient Church of Rome, is ex diametro opposit in 20. fundamental

a Non Mor-  
tes, sed  
mores, Dr.  
Boys, Tho.  
Aquin. 1. 2.  
quest. 19.  
art. 6.

b Joh. 16. 2.  
c Act. 9. 1.  
Phil. 3. 6.

d Epistola  
ad Roma-  
nos, is  
now, Epi-  
stola in Ro-  
manos.

tal points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For St. *Paul* taught the Primitive Church of *Rome*.

1. That our *Election* is of Gods free *Grace*, and not *ex operibus praevisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by *Faith* only, without good works, Ro. 3. 20. 28. Rom. 4. 2. &c. Rom. 7. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 8. Ro. 11. 6. Rom. 6. 23.

4. That those Books only are Gods Oracles and Canonical Scripture, which were committed to the custody and credit of the *Jewes*, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the *Apocrypha*.

5. That the holy Scriptures have Gods authority, \* Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

6. That

\* Note that the Scripture saith, and God saith, the Scripture concludeth, is all one with Paul.

6. That all, as well *Laitie* as *Clergie*, that will be saved, must familiarly read or know the holie *Scriptures*, Rom. 15. 4. Rom. 10. 1. 2, 8. Rom. 16. 26.

7. That all \* *Images* made of the true *God* are very *Idols*, Rom. 1. 23. and Rom. 2. 22. conferred.

8. That to bow the *knee* religiously to an *Image*, or to worship any creature, is meer *Idolatrie*, Rom. 11. 4. and a *lying service*, Rom. 1. 25.

9. That we must not pray unto any but to *God onely*, in whom we believe, Rom. 18. 13, 14. Rom. 8. 15, 27. Therefore not to *Saints* and *Angels*.

10. That *Christ* is our *onely Intercessour* in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *onely Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *Soules* and *Bodies* to serve *God* in *holinesse* and *righteousnesse*, Rom. 12. 1. Rom. 15. 16. therefore no *reall* sacrificing of *Christ* in the *Masse*.

12. That the *religious worship* called

\* τὰ εἰδω-  
λα, Ha-  
ving refe-  
rence to  
what he  
spake be-  
fore,  
Rom. 1. 23  
Of Images

called *dulia*, as well as *latria*, belongeth to *God alone*, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferred.

13. That all Christians are to pray unto God in their *own native language*, Rom. 14. 11.

14. That we have not of our selves, in the *state of corruption*, free-will unto good, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but *signe* and *seale* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true beleeving Christian may in this life be *assured of his salvation*, Rom. 8. 9. 16. 35, &c.

18. That no man in this life, since *Adam's fall*, can perfectly fulfill the Commandements of God, Rom. 7. 10. &c. Rom. 3. 19. &c. Rom. 11. 32.

19. That to place Religion in the  
the

the *difference of meats and dayes*, is superstitious, R. 14. 3. 5, 6, 17, 23.

20. That the *imputed righteousness* of Christ, is that onely that makes us just before God, Rom. 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer-Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all *true Christians* are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every Soule must of *conscience be subject*, and pay tribute to the *Higher powers*, that is, the *Magistrates* which bear the *sword*, Rom. 13. 1, 3. &c. and therefore the *Pope* and *Prelates* must be subject to their *Emperours*, *Kings*, and *Magistrates*, unlesse they will bring *damnation* upon their soules

as



as *Traytors* that resist God and his Ordinance, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the grace of God, to be the chief *Apostle* of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, \* Rom. 15. 15, 16, 19, 20, &c. Rom. 11, 14. Rom. 16. 4.

26. That the *Church* of *Rome* may erre and fall away from the true Faith, as well as the *Church* of *Jerusalem*, or any other particular *Church*, Rom. 11. 20, 21, 22.

\* It seems by Rom. 15 20. 29. and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers whom he had sent thither before him: for he calls

And seeing the new upstart *Church* of *Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the *Apostles* taught the *Primitive Romans*, let God and this *Epistle* judge betwixt them and us; whether of us both stands in the true antient *Catholick Faith*, which them his helpers, ver. 2. 9. kinsmen, v. 7. 13. fellow-prisoners, v. 7. the fruits of *Achaia*, where he had preached, v. 7. all familiar to him, and to *Tertius*, who writ the *Epistle*, v. 22. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28. 15.

the

the *Apostle* taught the *old Romans*? And whether we have not done well to depart from them, so far as they have departed from the *Apostles doctrine*? And whether it be not better to return to Saint *Pauls* truth, than still to continue in *Romes* error? And if this be true; then let *Iesuits* and *Seminary priests* take heed and fear, lest it be not *faith*, but *faction*; not *truth*, but *treason*; not *Religion*, but *Rebellion*, beginning at *Tibur*, and ending at *Tyburn*, which is the cause of their death. And being sent from a troublesome *Apostatical* Sea, rather than from a peaceable *Apostolical* Seat; because they cannot be suffered to perswade *Subjects* to break their *Oathes*, and to withdraw their *Allegiance* from their *Sovereigne*, to raise *Rebellion*, to move *invasion*, to stabbe and poyson *Queens*, to kill and murder *Kings*, to blow up whole *States* with *Gunpowder*; they desperately cast away their own *bodies* to be hang-ed and quartered, and (their  
soules

Psa. 149 9

ut Alex-  
andri civi-  
tatis qui  
illam scire  
cupiunt  
paſſiſt,  
judicati  
eſt Eph'e-  
ſi ab Æmi-  
lio Fron-  
tino Pro-  
conſule,  
non prop-  
ter profeſſi-  
onis nomen,  
ſed propter  
perpetrata  
latrocinia,  
cum jam  
eſſet præ-  
varicator  
( & prodi-  
tor ) Euseb.  
Hiſt. Ec-  
cleſ. lib. 5.  
cap. 18.  
1 Tim. 6.  
20.

*souls saved, if they belong to God* )  
I wiſh \* ſuch honour to all his Saints  
that ſends them. And I have juſt  
cauſe to fear, that the Miracles of  
*Lypps* two Ladies; *Bluntſtones*  
Boy, *Garnets* Straw, and the *Maids*  
fiery Apron, will not ſuffice to  
clear, that theſe men are not *Mur-*  
*therers* of themſelves rather than  
*Martyrs* of Chriſt.

And with what conſcience can  
any *Papiſt* count *Garnet* a *Martyr* :  
when his own Conſcience forced  
him to confeſſe, that it was for *Trea-*  
*ſon*, and not for *Religion* that hee  
died? But if the Priests of ſuch a  
*Gun-powder* Goſpell be *Martyrs*,  
I marvell who are *Murderers*? If  
they be *Saints*, who are *Scythians*?  
and who are *Cannibals*, if they be  
*Catholicks*?

But leaving theſe, if they will be  
filthy, to their filthineſs ſtill, let us  
( to whoſe fidelity the Lord hath  
committed his true faith, as a pre-  
cious *depoſitum* ) pray unto God,  
that we may lead a holy life, an-  
ſwerable to our holy faith in piety  
to

to Christ and \* obedience to our King : and if our Saviour shall ever † count us worthy that honour to suffer Martyrdome for his Gospels sake, be it by open burning at the Stake, as in *Queen Maries daies* ; or by secret murdering, as in the *Inquisition-house* ; or by outrageous massacring, as in the *Parisians Mattens*, in being blown up with Gunpowder, as was intended in the *Parliament-house* we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend his cause, as that we may seal with our deaths the Evangelical truth which we have professed in our lives : That in the dayes of our lives we may be \* blessed by his Word ; in the day of death, be blessed in the Lord : and in the day of Judgement be the blessed of his Father. † Even so grant Lord Iesus, Amen.

\* Prov. 24.  
21.  
† Pet. 2. 17  
† Act. 5.  
41.

\* Luk. 11.  
28.  
Apo. 14 13  
Mat. 25.  
34.  
† Apoc 22  
20.

*A Divine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous Passion.*

Soul.

**L**ord, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy self to come to my Supper.

Joh. 13.  
14.

S. Lord, why wouldest thou wash them thy self?

C. To teach thee humility, if thou wilt be my Disciple.

Luke 22.  
19.

S. Lord, wherefore diddest thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

Joh. 18. 2.

S. Lord, wherefore wouldest thou go to such a place, where Judas knew to find thee?

C. That thou mightest know that I went as willingly to suffer for

for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldst thou begin thy passion in a Garden?

Joh. 18. 8.

C. Because that in a Garden thy sin took first beginning.

Gen. 3. 3.

S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony?

Mat. 26. 40.

C. To shew, that I alone wrought the work of thy Redemption.

Esa. 63. 5.

S. Lord, why were there so many plots and snares laid for thee?

Mat. 26. 4.  
Pl. 9. 2, 3.

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldst thou suffer Judas (betraying thee) to kiss thee?

Mat. 26. 49  
Gen. 3. 4,

C. That by enduring the words of dissembling lips, I might there begin to expiate sinne, where Satan first brought it into the world.

5.

S. Lord, why wouldst thou be sold for thirty pieces of silver?

Mat. 27. 3

C. That I might free thee from perpetual bondage.

S. Lord,

\* Mat. 26.

39.

Heb. 5.7.

S. Lord, why didst thou \* pray  
with such strong crying and tears?

C. That I might quench the fu-  
rie of Gods Justice, which was so  
fiercely kindled against thee.

\* Luk. 22.

44.

S. Lord, why wast thou so \* af-  
fraid, and cast into such an Agony?

C. That suffering the wrath due  
to thy sinnes, thou mightest be  
more secure in thy death, and finde  
more comfort in thy crosses.

\* Mat. 26.

39. 42, 44

\* Gal 3.

13.

S. Lord, wherefore didst thou  
pray so oft, and so earnestly, that the  
\* cup might pass from thee?

C. That thou mightest perceive  
the horror of that \* curse & wrath,  
which being due to thy sinnes, I was  
then to drink, and endure for thee.

S. Lord, wherefore diddest thou  
after thy wish, submit thy will to the  
will of thy Father?

C. To teach thee what thou  
shouldest do in all thy afflictions,  
and how willingly thou shouldest  
yield to bear with patience that  
Cross which thou seest to come  
from the just hand of thy heavenly  
Father.

S. Lord,



S. Lord, wherefore didst thou  
† sweat such drops of water & blood?

† Luk. 22  
44.

C. That I might cleanse thee  
from thy stains and bloody spots.

S. Lord, why wouldst thou be  
\* taken, when thou mightest have  
escaped thine enemies?

\* Lu. 22. 54

C. That thy spiritual enemies  
should not take thee, and cast thee  
into the † prison of utter darkness?

† Mat. 5.  
25.

S. Lord, wherefore wouldst thou  
be \* forsaken of all thy Disciples?

Mat. 22. 13

C. That I might reconcile thee  
unto God, of whom thou wast for-  
saken for thy sinnes?

\* Mat. 26.  
56.

S. Lord, wherefore wouldst thou  
stand to be \* apprehended alone?

\* Joh. 18. 1

C. To shew thee that my love of  
thy salvation was more than the  
love of all my Disciples.

S. Lord, wherefore was the † young  
man caught by the Souldiers, and  
unstript of his linnen, who came out  
of his bed, hearing the stir at thy  
apprehension, and leading to the high  
Priest?

† Mar. 14.  
51, 52.

C. To shew their outrage in ap-  
prehending me, and my power in pre-

preserving out of their outrageous hands, *all my Disciples*, who otherwise had been worse handled by them, than was that young man.

Mat. 25. 2.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose the cords of thine iniquities?

Lu. 22. 57.

S. Lord, why wast thou denyed of Peter?

C. That I might confess thee before my Father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercie.

Lu. 22. 50.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a cock?

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

Lu. 22. 61.

S. Lord, wherefore diddest thou at the cock crowing turn and look upon Peter?

C. Because thou mightest know that without the help of my grace no means can turn a sinner unto God,

God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a <sup>a</sup> purple robe?

a Joh. 19. 5

C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be <sup>b</sup> crowned with thorns?

b Isa. 1. 8.

C. That by wearing thorns, the first fruits of the curse, it might appear, that it is I which take away the <sup>c</sup> sins and curse of the world, and crown thee with the crown of life, and glory.

Mar. 27.

29.

S. Lord, why was a <sup>d</sup> reed put in to thy hand?

d Mat. 27.

19.

C. that it might appear that I came not to <sup>e</sup> break the bruised Reed.

Mar. 12. 20

S. Lord, wherefore wast thou mocked of the Jews?

e Mat. 27.

29.

C. That thou mightest insult over devils, who otherwise would have mocked thee, as the <sup>f</sup> Philistims did Sampson.

f Jud. 16. 15

S. Lord, wherefore wouldst thou have thy blessed <sup>g</sup> face defiled with spittle?

g Mat. 26.

7.

C. That I might cleanse *thy* face from the *stain* of sin.

*a* Mat. 14. 65. S. Wherefore, Lord, were thine *a* Eyes hood-winkt with a veyl?

C. That thy *Spiritual* blindness being removed, thou mightest behold the face of my Father in heaven.

*b* Mat. 27. 20. Mar. 27. 30. S. Lord, wherefore did they *b* buffet thee with fists, and beat thee with staves?

C. That thou mightest be freed from the strokes and tearings of infernal fiends.

*c* Mat. 27. 39. S. Lord, wherefore wouldst thou be *c* reviled?

C. That God might speak peace, unto thee by his Word and Spirit.

*d* Joh. 19. 3. Isa. 53. 2. S. Lord, wherefore was thy *d* face disfigured with blows and blood?

*e* Mat. 13. 43. Mar. 22. 30. C. That thy face might *e* shine glorious as the Angels in heaven.

*f* Joh. 19. 1. S. Lord, wherefore wouldst thou be so cruelly *f* scourged?

C. That thou mightest be freed from the sting of conscience, and whip of everlasting torments.

Mat. 14. 50. S. Lord, wherefore wouldst thou  
be

be arraigned at Pilates bar?

C. That thou mightest at the last day be acquitted before my judgement seat.

S. Lord, wherefore wouldst thou be <sup>a</sup> falsely accused?

<sup>a</sup> Lu. 23.2

C. That thou shouldest not be justly condemned.

S. Lord, wherefore wast thou turned over to be <sup>b</sup> condemned by a strange Judge?

<sup>b</sup> Mar. 27.2

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, <sup>c</sup> that Pilate had power over thee from above?

<sup>c</sup> Joh. 19.

11.

G. That Antichrist, under pretence of being my Vicar, should not <sup>d</sup> exalt himself above all principalities and powers.

<sup>d</sup> Tit. 3.1.

Rom. 1.31

1 Pet. 2.

13, 14.

<sup>e</sup> Lu. 23.

1, 2.

S. Lord, why wouldst thou suffer thy passion under <sup>e</sup> Pontius Pilate, being a Roman President to Cæsar of Rome?

Joh. 19.

12. &c.

f Note well

Apo. 11.8.

and Apoc.

7. 5. 6,

24.

C. To shew that the *Cæsarian*, and <sup>f</sup> *Pontifician* policie of Rome,

G g 2

should

should chiefly persecute my Church, and crucifie mee in my members.

S. But why, Lord, wouldst thou be <sup>a</sup> condemned?

<sup>a</sup> Joh. 19.

16.

Luk. 22. 24

Rom. 8. 3.

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. But why wast thou condemned, seeing <sup>b</sup> nothing could be proved against thee?

<sup>b</sup> Mat. 27.

24.

John 15. 6

C. That thou mightest know, that it was not for my fault, but for thine that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the <sup>c</sup> Heavenly City.

<sup>c</sup> Mat. 27.

23.

Heb. 13. 12

<sup>d</sup> Luk. 23.

26.

Mat. 27.

32.

S. Lord, why did the Jews compel <sup>d</sup> Simon of Cyrene, coming out of the field, to carry thy cross?

C. To shew the weakness whereunto the burden of thy sins brought me; and what must be every Christians case which goeth out of the field of this world, toward the heavenly Jerusalem.

<sup>e</sup> John 19.

18.

S. Lord, why wast thou <sup>e</sup> unstrip-  
ped

ped of thy Garments?

C. That thou mightest see how I forsook *all* to redeem thee.

S. Lord, wherefore wouldest thou be lifted upon a<sup>a</sup> Crosse?

a Luke 23.

C. That I might lift thee up with me to heaven.

S. Lord, wherefore didst thou hang upon a cursed<sup>b</sup> tree?

b Luke 23

C. That I might satisfie for thy sin committed in eating the forbidden fruits of a tree.

33.  
Gal 2. 7.

S. Lord, wherefore wouldest thou hang between<sup>c</sup> two thieves?

c Luke 23.  
33.

C. That thou, my deare Soule, mightest have place in the midst of heavenly Angels.

S. Lord, wherefore were thy<sup>d</sup> hands and feet nailed to the cross?

d Psa. 22.  
16.  
Joh. 10. 25

C. To enlarge thy hands to do the works of righteousness; and to set thy feet at liberty to walk in the waies of peace.

S. Lord, wherefore did they crucifie thee in<sup>e</sup> Golgotha, the place of dead mens skuls?

e Mat. 27.  
33.

C. To assure thee, that my death is life unto the dead.

G g 3

S. Lord,



a Joh. 19.  
24.

S. Lord, why did not the <sup>a</sup> Souldiers divide thy seamless coat?

C. To shew that my Church is one without rent of schism.

b Mat. 27.  
34.

S. Lord, wherefore didst thou taste <sup>b</sup> vinegar and gall?

C. That thou mightest eat the bread of Angels, and drink the water of life?

c Joh. 19.  
23.  
Rom. 10.  
2 Cor. 3.  
13.

S. Lord, why saidst thou upon the Cross, <sup>c</sup> It is finished?

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

d Joh. 19.  
34.

S. Lord, why didst thou cry out upon the Cross, <sup>d</sup> my God, my God, why hast thou forsaken me?

C. Lest thou being forsaken of God, should'st have been driven to cry in the pains of hell, Woe and alais for evermore.

e Mat. 27.  
45.

S. Lord, wherefore was there such a general <sup>e</sup> darknesse when thou didst suffer and cry out upon the crosse?

C. That thou mightest see an Image of those hellish paines which I suffered to deliver thee from

from the endless pains of *hell*, and everlasting <sup>a</sup> chains of *darkness*?

S. Lord, *why wouldst thou have thine armes* <sup>b</sup> *nailed abroad*?

C. That I might embrace thee more lovingly, my sweet soul.

S. Lord, *why did the Thief*, that never wrought good before, obtain <sup>c</sup> *Paradise upon so short repentance*?

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.

S. Lord, *why did not the other* <sup>d</sup> *thief, which hanged as near thee, obtain the like mercie*?

C. Because I leave <sup>e</sup> *whom I will* to harden themselves in their lewdness, to destruction, that all should fear, and none presume.

S. Lord, *wherefore didst thou* <sup>f</sup> *cry with such a loud and strong voice in yielding up the ghost*?

C. That it might appear that no <sup>g</sup> *man took my life from me, but that I layd it down of my self.*

S. Lord, *wherefore didst thou commend thy soul into thy Fathers hands*?

Gg 4

C. To

a 2 Pet. 2.

4.

Jude v 6.

b Joh. 19.

23.

c Lu. 23. 43

d Lu 23. 9

e Rom. 9.

18, 19.

f Mat. 26.

50.

g Joh. 10.

18.

Lu. 23. 46.

a Joh. 13. 1

C. To teach thee <sup>a</sup> what thou shouldest do, being to depart this life.

b Mat. 27. 51.

S. Lord, wherefore did the <sup>b</sup> veyl of the Temple rend in twain at thy death?

c Eph. 2. 14  
Heb. 10. 19, 20.

C. To shew that the *Levitical law* should be no longer a <sup>c</sup> partition wall between *Jews* and *Gentiles*; and that the way to heaven is now open to all believers.

d Mat. 27. 51.

S. Lord, wherefore did the earth quake, and the <sup>d</sup> stones cleave at thy death?

C. For horror to hear her Lord dying; and to upbraid the cruel hardness of sinners.

e Ex 12. 46  
Mat. 23. 34. 21  
Zac 12. 20

S. Lord, wherefore did not the Souldiers <sup>e</sup> break thy legs, as they did the thieves who hanged at thy right and left hand?

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had foretold that they should do, and I should suffer to save thee.

f Joh. 20. 34.

S. Lord, wherefore was thy <sup>f</sup> side opened with a Spear?

C. That

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious \* side blood and water?

C. To assure thee, that I was slain indeed, seeing my heart-blood gushed out, and the water which compassed my † heart, flowed forth after it, which once spilt, man must needs dye.

S. Lord, wherefore ran the blood first by \* it self, and the water afterwards by it self, out of thy blessed wound?

C. To assure thee of two things: First, that by my blood-shedding, Justification, and Sanctification were effected to save thee.

Secondly, that my Spirit by the conscionable use of the Water in Baptism, and blood in the Eucharist, will effect in thee righteousness and holinesse, by which thou shalt glorifie me.

S. Lord, wherefore did the † graves open at thy death?

C. To signifie that Death, by my death, had now received his

Gg 5

death

\* Joh. 19.

34.

† There is about mans heart a skin called Pericardium, containing water which cools and moystens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live.

Columb.

Anatom. 7.

Horst. de

nat. huma.

l. 1. exerc.

8. q. 5.

\* 1 John

5. 6.

† Mat. 27.

52.

death wound, and was overcome.

*S. Lord, wherefore wouldst thou be <sup>a</sup> buried?*

*a* Mat. 27.  
60.

*C. That thy sinnes might never rise up to judgement against thee.*

*b* Mat. 27.  
56.  
John 19.  
39, 40.

*S. Lord, wherefore wouldst thou be buried by two such honourable Senators as <sup>b</sup> Nicodemus and Joseph of Arimathea?*

*C. That the truth of my death ( the cause of thy life ) might more evidently appear unto all.*

*c* Joh. 19.4  
Mat. 27.60

*S. Lord, wherefore wast thou buried in a new Sepulchre, wherein was <sup>c</sup> never man laid before?*

*d* 2 Kings  
13. 21.

*C. That it might appeare that I, and not another arose; and that by mine own power, not by anothers virtue, like him who revived at the touching of <sup>d</sup> Elifhaes bones.*

*e* Mat. 28.  
6.  
Rom. 4.35

*S. Lord, wherefore didst thou Raise up thy body again?*

*C. That thou mayest be assured that thy <sup>e</sup> sinnes are discharged, and that thou art justified.*

*f* Mat. 27.  
53, 53.

*S. Lord, wherefore did so many bodies of thy <sup>f</sup> Saints (which slept) arise*

*rise at thy Resurrection?*

C. To give an \* assurance that all the Saints shall arise by the virtue of my Resurrection at the last day.

S. Lord, † *what shall I render unto thee for all these benefits?*

C. Love thy Creator, and become a new creature.

\* Act. 17.  
31.

† Ps. 116.  
51.  
Gal. 6. 17.

*The Souls Soliloquie, ravished in contemplation of the Passion of our Lord.*

**W**Hat hadst thou done, O my sweet Saviour, and aye blessed Redeemer, that thou was thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas; the Jewish Priests, at the judgement-seat of Pilate the Roman President?  
What

What was thine offence? or to whom didst thou ever *wrong*? that thou shouldest be thus pittifully *soured* with whips, *crowned* with thorns, *scoffed* with *flouts*, reviled with words, *buffeted* with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face *spat* upon, and *covered* as it were with shame? to have thy *Garments* parted, thy hands and feet nailed to the Cross? To be *lifted* up upon the cursed Tree, to be *crucified* among *thieves*, and made to *taste* Gall and Vinegar; and in thy deadly extremity to endure such a sea of *Gods wrath*, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart *pierced* with a cruel spear, and thy precious blood to be *spilt* out before thy blessed *Mother's* eyes? Sweet Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to think upon it! I enquire for thine offence, but I can finde none  
in



in thee ; no, not so much as *guile* to have been found in thy mouth. Thine *enemies* are challenged, and none of them dare *rebuke* thee of *sinne* : thine *accusers* ( that are suborned ) agree not in their witness : the *Judge* that condemns thee, openly cleareth thine *Innocency* ; his *Wife* sends him word, that she was warned in a dream, that thou wast a just man, and therefore should take heed of doing injustice unto thee : the *Centurion* that executed thee, confessed thee of a truth to be both a just man, and the very Son of God. The *Thief* that hanged with thee, justifieth thee, that thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, passion, and death ? I, O Lord, I am the cause of these thy sorrows ; my *sinnes* wrought thy *shame*, mine *iniquities* are the occasion of thy *injuries*. I have committed the fault, and thou art plagued for the offence ; I am guilty, and thou art *arraigned* ; I committed the *sin*, and thou sufferedst the *death*, I have done

done the crime, and thou hangeſt on the Croſs. Oh the deepneſs of Gods love ! Oh the wonderful diſpoſition of heavenly *grace* ! Oh the unmeaſurable meaſure of divine *mercie* ! The *wicked* tranſgreſſeth, and the *juſt* is puniſhed ; the *guiltie* is let eſcape , and the *innocent* is arraigned ; the *malefactor* is acquitted, and the *harmleſs* condemned ; what the *evil man* deſerveth , the *good man* ſuffereth ; the *ſervant* doth the fault, the *maſter* endures the ſtrokes. What ſhall I ſay ? *Man* ſinneth, and *God* dyeth. O *Sonne of God* ! who can ſufficiently expreſs thy love ? or commend thy pitie ? or extol thy praife ? I was proud, and thou art humble ; I was diſobedient, and thou becam'eſt obedient ; I did eat the forbidden fruit, and thou didſt hang on the curſed tree ; I play'd the glutton , and thou didſt faſt ; *Evil concupiſcence* drew me to eat the pleaſant Apple, and perfect *charitie* led thee to drink of the bitter Cup ; I aſſayed the ſweetneſs of the fruit, and thou didſt taſte the bitterneſs

terneſſe of the gall. Fooliſh *Eve* ſmiled when I laughed; but bleſſed *Mary* wept when thy heart bled and dyed. O my God, here I ſee thy *goodneſs*, and my *badneſſe*; thy *juſtice*, and my *iniuſtice*; the *impiety* of my *fleſh*, and the *piety* of thy nature. And now, O bleſſed Lord, that thou haſt endured all this for my ſake, *what ſhall I render unto thee for all thy benefits beſtowed upon me a ſinfull ſoul?* Indeed Lord, I acknowledge, that I owe thee already for my *creation*, more than I am able to pay; for I am in *that* reſpect bound, with all my powers and affections to *love* and to adore thee. If I owed my ſelf unto thee for giving me my ſelf in my *creation*; what ſhall I now render unto thee, for giving thy ſelf for me to ſo cruel a death, to procure my *Redemption*? Great was the benefit that thou would'ſt create me of *nothing*; but what tongue can ſufficiently expreſs the greatneſs of this grace, that thou didſt redeem me with ſo dear a price, when I was  
*worſe*

*worse than nothing?* Surely, O Lord, if I cannot pay thee thanks which I owe thee ( and who can pay thee, who bestowed thy *graces* without either respect of *merit*, or regard of *measure* ? ) it is the abundance of thy blessings that makes me such a *bankrupt*, that I am so far unable to pay the *principal*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the loss of thine Image ( by the Fall of my first unhappy Parents ) I cannot love thee with all my might, and my minde, as I should. Therefore as thou didst first cast thy love upon me, when I was a *childe of wrath*, and a lump of the lost, and condemned world, so now I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner* as thou vouchsafest to accept in  
*mercy;*

*mercy*; that I may in *truth* of heart love my Neighbour for *thy sake*, and love thee above all, for *thine own sake*. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood. O Lord, let me never *forget* thine infinite love, and this unspeakable benefit of my *Redemption*; without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit, suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Sonne to speak a few words in the ears of my Lord.

If thou, O Father, despisest me for mine iniquities, as I have *deserved*, yet be mercifull unto me for the *merits* of thy *Son*, who so much for me hath suffered. What if thou  
seest

seest nothing in me but misery, which might move *anger* and *passion*? Yet behold the *merits* of thy Sonne, and thou shalt see enough to move thee to mercy and compassion. Behold the *mysterie* of his Incarnation, and remit the *miserie* of my transgression. And as oft as the wounds of thy Sonne appear in thy *sight*, O let the woes of my sinnes be hid from thy *presence*. As oft as the *redness* of his blood *glisters* in thine eyes, Oh let the *guiltiness* of my sinnes be blotted out of thy Book. The *wantonness* of my flesh provoked thee unto wrath; Oh, let the *chastitie* of his flesh perswade thee unto *mercie*: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. *My disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of mercy; for what can *man* deserve to suffer, which *God made man*, cannot merit to have forgiven? When I consider the *greatness* of thy passion, then do I  
see

see the *truness* of that saying, that *Iesus Christ* came into the world to save the *chiefest* of sinners. Darest thou then, O *Cain*, say, that thy *sinnes* are greater than may be forgiven? Thou liest like a *Murtherer*; The mercies of *one Christ* are able to forgive a whole world of *Cains*, if they will believe and repent. The sinnes of all sinners are *finite*, the mercies of God are *infinite*. Therefore, O *Father*, for the bitter death and bloody passion sake which thy *Sonne Iesus Christ* hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sinnes, and deliver me from the curse and vengeance which they have justly deserved; and through his *merits*, make me O Lord, a partaker of thy *mercie*. It is thy *mercie* that I so earnestly knock for; neither shall mine *importunitie* cease to call and knock, with the man that would borrow the loaves, until thou arise, and open unto mee thy gates of *Grace*. And if thou wilt not bestow



bestow on mee the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and those shall suffice thy *hungry* handmaid.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the truth of my *inward* heart; (whereof a new *creature* is the truest *outward* testimony) and that it is as easie for thee to make mee a new Creature, as to bid me to be such; Create in me, O Christ, a new heart, and renew in me a right spirit, and then thou shalt see how (mortifying old *Adam*, and his corrupt lusts) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners; with new words, and new works, to the glory of thy Name, and the winning of other sinfull Soules unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of *Hell*, and tyranny of the *Devil*. And when I am to depart this life, send thy Holy *Angels* to carry me, as they

they did the Soul of *Lazarus*, into thy Kingdom. Receive me then into that most joyfull *Paradise* which thou didst promise unto the penitent *Thief*, which at his last gasp upon the Cross, so devoutly begged thy mercy, and admission into thy Kingdom. Grant this, O Christ, for thine own *name sake*; to whom (as it is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever. *Amen.*

**F I N I S.**

